Church Manual.

LINCOLN, MASS.

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HISTORICAL MANUAL

OF THE

CHURCH OF CHRIST

IN

LINCOLN, MASS.

PUBLIC LIBRARY OF THE CITY OF BOSTON

I know thy works: behold, I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word, and hast not denied my name. Rev. iii. 8.

BOSTON:
TOLMAN & WHITE, PRINTERS, 221 WASHINGTON STREET.
1872.

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Dec. 5, 1874

PREFATORY NOTE.

THE pastor of this church has long felt the need of a printed Manual for the use of its members. That it was not sooner prepared, after its want was manifest, is a matter both of regret and satisfaction; of regret, because some of the aged members who would have been especially interested in its appearance have passed away: of satisfaction, because, if the first thought had been carried out, it would have been after the usual plan of such hand-books, simply a statement of the articles of faith held by the church, with its covenant, and a roll of its members from the beginning.

The more familiar the compiler has become with the early history of the church, the more has he felt that the Manual should be something more than a mere record of names. It's history covers four generations. The young disciples, who are entering into the labors of the fathers, need the stimulus and encouragement which some knowledge of the standard-bearers of former days is likely to impart. The children of the church,—and I do not here limit the meaning of this expression to those who have had the seal of baptism set upon them, but would rather embrace all whose privilege it is to remember that their fathers and mothers of former generations were of the household of faith,—cannot thoughtfully receive the testimony of such lives without some deep impressions.

Sir David Brewster says in his sketch of Hugh Miller,—" the defender of revealed truth and the champion of the church of his fathers," in tracing his lineage to Donald Roy, his great-grandfather on his mother's side, "an ancient champion of Non-Intrusion," "a man of genuine piety,"—"the savor of his ennobling beliefs and his strict morals has survived in his family for generations."

The thought of this descent of ennobling beliefs and sterling character, the writer fondly hopes may be an inspiration to the present generation of Lincoln youth to noble and pious endeavors, as they get some glimpses, in these brief records of past generations, of the lives and efforts of men whom it is their privilege to call fathers, *whose character is their greatest legacy, and whose faith is a sacred trust.*

In preparing this work, the records of the church, parish, town, and precinct, have been very carefully examined.

Valuable information has been gathered also from Shattuck's History of Concord, Bond's History of Watertown, and other like sources.

H. J. R.

LINCOLN, June 26, 1872.

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APOSTLES' CREED.

We believe in God the Father Almighty, maker of heaven and earth; and in Jesus Christ, his only Son our Lord; who was conceived by the Holy Ghost; born of the Virgin Mary; suffered death under Pontius Pilate, was crucified, dead and buried; He descended into the grave; *the third day He rose from the dead; He ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead.*

We believe in the Holy Ghost; the Holy Catholic Church; the communion of Saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

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I.

ARTICLES OF FAITH.*

1. We believe that there is but one God, the Creator, Preserver and Governor of the Universe; a Being of perfect and adorable attributes.

2. That the Scriptures of the Old and New Testaments were given by inspiration.

3. That the Godhead is revealed in the Scriptures, as the Father, the Son, and the Holy Ghost, and that these three, equal in all divine attributes, are one God.

4. That God's eternal purposes respect all actual events; that in forming and executing them He takes counsel only of himself, and that the principles and administration of his government are holy, just and good.

5. That man was originally holy; but that by sinning against God, he fell from that state, and that, in consequence of the fall, all mankind are by nature entirely destitute of holiness and disposed to sin.

6. That Jesus Christ, by His humiliation, suffering and death, has made an atonement, sufficient for the redemption of all mankind; and that pardon and eternal life are, through Him, freely offered to all.

7. That repentance and faith in Christ are the only conditions on which any can avail themselves of the offers thus graciously made; and that all, while left to themselves, do refuse to comply with these conditions.

8. That the Holy Spirit, by his regenerating energies, doth influence some to comply with these conditions; and those whom He renews are kept by the power of God, through faith, unto salvation.

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*Adopted Feb. 27th, 1863.

9. We believe in the resurrection of the dead, and in a day of judgment, when all mankind are to receive a sentence of retribution, according to what they have done, and that the righteous will then enter into life, and that the wicked will go away into punishment, both of which will be without end.

10. Moreover, we believe that, in this world, the Lord Jesus Christ has a visible Church, the terms of admission to which, are a public profession of faith in Christ, sustained by credible evidence; that Baptism and the Lord's Supper are ordinances to be observed in the Church to the end of time; that none but members of the visible Church, in regular standing, should partake of the Lord's Supper, and that only they and their households are proper subjects for the ordinance of baptism.

II.

COVENANT.

Professing a sincere and hearty belief in the sacred Scriptures, you do now, in an everlasting covenant, give up yourself to God in Jesus Christ.

You humbly ask of God the remission of all your sins, original and actual, through the blood of Christ; do exercise true repentance towards God; and, with all your heart, do accept of Jesus Christ for your Redeemer and only Saviour, as he is offered to poor sinners in the Gospel.

You do, also, solemnly promise, before God, his holy angels and this assembly, that, by the help of the Holy Spirit, denying all ungodliness and worldly lusts, you will live soberly, righteously and godly, in this present world; that you will work out your own salvation with fear and trembling; that you will forsake the vanities of this evil world, and that you will approve yourself, a disciple of Jesus Christ, in all good carriage, both towards God and towards man.

You do, likewise, submit yourself to the government of Christ in his Church, and to all the laws and discipline of his kingdom, as administered in this church.

Particularly, you promise that, so long as God shall continue you among us, you will walk in regular communion with the Church of Christ in this place, will attend with God's people all the holy institutions and ordinances of his house, will conduct here according to the rules of the Gospel, and in all things will do what you know, or shall know, to be your duty.

Do you thus Promise?

I do now, in the name of Jesus Christ, declare you to be a member of this Church of Christ, in full communion; and, in the name of the Church, I do promise, that, by the help of the Divine Spirit, we will conduct towards you, as a member of the same body with ourselves, watching over you for good with a spirit of meekness, love and tenderness, and earnestly praying that the Lord will take delight in us and dwell among us; that his blessing may be upon us, and that his kingdom may be advanced by us. Amen.

III.

FORM OF PROFESSING RELIGION BY OWNING THE COVENANT.*

You do thankfully acknowledge the goodness of God, that you have been, by the act of your parents, given up to God in your infancy, and had the seal of the Covenant put upon you in your Baptism, and having, by their care, been educated in the Christian Religion, you do now willingly ratify their act, and avouch the Lord to be your God, and in a very serious and solemn manner, choose the Lord Jehovah, Father, Son and Holy Spirit, into the profession of whose name you have been baptized, for your God and portion, and do dedicate yourself to the Father, as your Creator, Preserver and moral Governor,—to Christ as your Saviour and Redeemer,—to the Holy Spirit as your Sanctifier and Guide,—begging of God the pardon of all your sins, through the merits of Christ, and grace to live to the glory of God. And, as an heir of eternal life, you engage to bring up all under your care in the nurture and admonition of the Lord; that you will seek further light, whereby you may be emboldened to come to all the ordinances, and walk in all the commandments of the Lord, blameless, and being sensible of, and acknowledging your own unworthiness to be in covenant with God, and utter inability to keep covenant with Him, by any strength of your own, you depend upon the Lord Jesus Christ, the Mediator of the new Covenant, for righteousness and strength, that you may be pardoned and accepted of God, and enabled to keep covenant with Him, and to walk in all sincerity and godliness before Him. You do also submit yourselves to the government of Christ in his Church, to the laws of his kingdom and discipline regularly administered in this church so long as God in his providence shall continue you here.

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* Used only in the early history of the Church.

IV.

RULES AND REGULATIONS OF THE CHURCH.

1. The permanent officers of the Church shall be a Pastor and two or more Deacons. The other officers shall be a Clerk, Treasurer and Standing Committee, to be elected, annually, on the first Friday in January.

2. All officers shall be elected by ballot.

3. The Pastor and Deacons, ex-officiis, and two other brethren shall constitute the Standing Committee.

4. The Deacons shall aid the Pastor in the discharge of his duties, care for the wants of needy members, see that the discipline of the church is not neglected, take charge of the communion service and provide for the communion table.

5. The Standing Committee shall examine candidates for admission to the Church by profession or letter, and make such suggestions and recommendations, from time to time, as may seem to them fitted to promote the best interests of the Church.

6. The Clerk shall keep a faithful record of the business meetings of the Church, with a roll of admissions, dismissions and baptisms, issue letters of dismission when authorized, have the charge of the books and valuable papers of the Church, and audit the accounts of the Treasurer.

7. The Treasurer shall take charge of the funds of the Church, and shall forward all benevolent contributions to their respective destinations, and shall make a report to the Church at the annual meeting in January.

8. Candidates for admission to the Church, if approved by the Examining Committee, shall be propounded two weeks before the Communion, unless the Church order otherwise, and a vote shall be taken on their admission at the Preparatory Lecture, and at their reception, they shall publicly assent to the Articles of Faith and Covenant. If, however, they hold other views respecting baptism than those expressed in the tenth article of the creed,

they may be received to membership without assenting to the views held by this Church.

9. It is expected that the members of the Church, on their removal to other places, will apply for letters of admission and recommendation to some other Church within one year. Failing for any reason to do this, they are expected to communicate annually, to the Church Committee, reasons for the delay until their connection with this Church terminates.

10. Members of other churches, worshipping with us, are invited to become members of this Church.

11. Matters of discipline shall be conducted according to the approved methods of procedure in Congregational churches. In cases of personal offence or private wrong, those means of reconciliation and restoration must be observed which our Lord requires. [Matt. v. 23–24, and xviii. 15–17.]

12. The Lord's Supper is observed on the first Sabbath in January, March, May, July, September and November; the Preparatory Lecture is given on the preceding Friday.

13. The regular prayer meeting for the Congregation is held on Friday evening; the Monthly Concert of prayer for missions on the evening of the first Sabbath of each month; the Sabbath School Concert on the afternoon of the third Sabbath of each month.

14. Contributions shall be taken in the Church, annually, for the American Board of Commissioners for Foreign Missions, for the American Home Missionary Society, and for such other religious and benevolent causes as the Standing Committee shall authorize.

V.

BY-LAWS OF THE PARISH.

REPORTED AND ADOPTED MARCH 13TH, 1848.

Article 1st. The name of this religious Society shall continue to be the First Parish in Lincoln.

Art. 2d. The qualifications of admittance to this Parish shall be a vote of acceptance of the person proposed, by a majority of the members present, at any legal meeting of said parish, and his signing these By-Laws.

Art. 3d. The Officers of this Parish shall be a Prudential Committee of three, who shall also be Assessors, a Clerk, a Treasurer and Collector, with any others the Parish may determine to elect, all of which officers shall be chosen by ballot at the annual meeting of said Parish, which shall be holden on the second Monday in March.

Art. 4th. The Prudential Committee shall have the general charge of the financial and prudential concerns of the Parish; and shall call a special meeting of said Parish, whenever requested in writing by seven or more legal voters of said Parish, and shall make a report of the state of the finances of said Parish at their annual meeting.

Art. 5th. All meetings of said Parish shall be called by the Prudential Committee, or Assessors, by a warrant signed by them and directed to the Collector, a copy of which, certified by him, shall be posted in the entry between the doors of the Church of said Parish seven days, at the least, before the time of meeting.

Art. 6th. The funds for the payment of the salary of the minister, and for the necessary expenses of supporting public worship, shall be raised by voluntary subscription.

[In 1860 this article was so amended "that a part of the expenses of the Society may be raised by the rent of the pews."]

Art. 7th. In the choice of a minister, the Church connected with this Parish shall have the right of nomination, and a call shall be given only on a concurrent vote of the Parish, and for the dismission of a minister, the concurrent vote of Church and Parish shall be required.

Art. 8th. These By-Laws may be amended, or added to, by a vote of two-thirds of the members present, at any legal meeting called for that purpose.

All of which is submitted by your Committee.

JAMES FARRAR SR.,
SEWALL FISKE,
ELISHA HAGAR,
WILLIAM COLBURN,
GREGORY STONE.

VI.

SKETCH OF THE CHURCH.

"Concord, Lexington and Weston,
Second Precinct, Aug. 18th, 1747.

"We, whose names are underwritten, being members of the church in the towns above said, having, on the fourth day of the above said month, mutually agreed to endeavor to be embodied into a distinct church, and having since desired leave of the respective churches in the towns aforesaid for that purpose, and being now met by agreement to hear the answers of said churches, and for further conference in the affair, upon finding the churches have granted us the leave asked for, agree to enter into a solemn covenant, obliging ourselves to endeavor to obtain and settle an orthodox gospel minister, and all the ordinances and institutions of the Gospel among us, and to endeavor to demean ourselves both towards God and man, as becomes a faithful church of Christ.

A List of those who first met.

Edward Flint,
Thos. Garfield,
John Headley,
Jos. Pierce,
Stephen Wesson,
Thos. Wheeler,
Ephraim Flint,
Nathan Brown,
Thos. Garfield, Jr.
Jos. Brown,
John Garfield,
Benjamin Brown,
Samuel Bond,
Benjamin Munroe,
Joseph Brooks,
Timothy Wesson,
Josiah Parks,
Joshua Brooks,
John Gove,
George Pierce,
Jonas Pierce,
Woodis Lee.

Afterwards signed:

Benjamin Brown, Jr.
Jonathan Gove,
Judah Clark."

"Aug. 20th, 1747.

"Being a day set apart by the Precinct, above mentioned, for fasting and prayer, to seek the divine conduct and blessing, the persons, above mentioned, completed their church covenant; and were embodied into a distinct church, in the presence of Rev. John Hancock of Lexington, Rev. Israel Lord of Sudbury, Rev. William Williams of Weston and Rev. Wareham Williams of Waltham, who were desired to assist us in carrying on the public worship of God that day; as also in the presence of the public assembly. After which things, the Church proceeded to make choice of Benjamin Brown for their standing moderator until further order."

The Covenant completed and signed by the Church, is as follows:

"A Covenant, which sundry church members, inhabitants of the Precinct lately appointed by the Great and General Court, consisting partly of the town of Concord, partly of the town of Weston, and partly of Lexington, entered into, in order to their embodying into a distinct church, Aug. 18th, 1747. We do, under an abasing sense of our unworthiness, of such a favor, and unfitness for such a business, yet apprehending ourselves to be called of God to put ourselves in a way of church communion together, and to seek the settlement of all Gospel institutions among us, therefore, in order thereunto, and for the better promoting thereof, as much as in us lies, knowing how prone we are to err, abjuring all confidence in ourselves, and relying on the Lord Jesus Christ for help, covenant as follows:

First. Having perused the Confession of Faith put forth by the last Synod of Churches, held in Boston, in New England, we do heartily close in with it, as to the substance of it, as agreeable to the Holy Scriptures, and promise to stand by, maintain, and if need be, contend for the faith therein delivered to the people of God; and if any among us shall go about to undermine it, we will bear a due testimony against them.

2ndly. We do, also, combine to walk together, as a particular church of Christ, according to all those holy rules of the gospel prescribed to such a society so far as we do, or shall, understand the mind of God revealed to us in this respect.

3dly. We do recognize the covenant of grace, in which, we do professedly acknowledge ourselves devoted to the fear and service of the only true God, our Supreme Lord, and to the Lord Jesus Christ, the High Priest, Prophet and King of his church, unto the conduct of whose Spirit we submit ourselves, and on whom alone we rely for pardon, grace and glory, to whom we bind ourselves in an everlasting covenant never to be forgotten.

4thly. We likewise give up ourselves one unto another, in the Lord, resolving by his help to cleave to each other, as fellow members of one body, in brotherly love and holy watchfulness over one another, for mutual edification, and to submit ourselves to all the holy administrations, appointed by him who is the Head of the Church, dispensed according to the rules of the gospel, and to give our steady attendance on all the public ordinances of Christ's institutions, walking orderly as becometh saints.

5thly. We do all acknowledge our posterity to be included with us in the gospel covenant; and, blessing God for such a favor, do promise to bring them up in the nurture and admonition of the Lord with the greatest care.

6thly. Further, we promise to be careful to procure the settlement and continuance among us of such officer, or officers, as are appointed by Christ, the chief Shepherd, for the edification of his church; and accordingly to do our duty faithfully for their maintenance and encouragement, and to carry towards them as becomes us.

7thly. Finally, we do acknowledge, and promise to preserve communion with the faithful churches of Christ, for the giving and receiving mutual counsel and assistance in all cases wherein it shall be needful. Now the good Lord be merciful to us, and as he hath put it into our hearts thus to devote ourselves to him, may he pity and pardon our frailty, humble us out of all carnal confidence, and keep it forever upon our hearts to be faithful to himself and one another, for his praise and our everlasting comfort for Christ Jesus' sake, to whom be glory forever. Amen."

[Signed by the persons whose names have already been given.]

Shattuck says that "this church has never had a confession of faith." This statement is likely to make an erroneous impression. While it is true, that, at the time he wrote, the church had not adopted articles of faith, in the compact form that it now holds them, for the use of the church, yet it will be observed that the covenant, which was the basis of the organization of the church, in the very first paragraph, makes a confession of faith in the following terms: "Having perused the confession of faith put forth by the last Synod of Churches held in Boston, in New England, *we do heartily close in with it as to the substance of it, as agreeable to the Holy Scriptures, and promise to stand by, maintain, and if need be contend for the faith therein delivered to the people of God, and if any among us shall go about to undermine it, we will bear a due testimony against them.*"

It is to be said, in explanation of the above, that in the early history of the churches of Massachusetts, four Synods were held by "the Elders and Messengers of the Churches:" one in 1637, at Cambridge; the second in 1648, at Cambridge; the third in 1662, at Boston; the fourth in 1679–80, at Boston. The results of these Synods are entirely harmonious, both in matters of doctrine and discipline. The allusion in the covenant is, undoubtedly, to the Confession of Faith set forth by the last Synod, at its second session in 1680.

"The Synod, at their second session, which was May 12, 1680, consulted and considered of a confession of faith. That which was consented unto by the Elders and Messengers of the Congregational Churches in England, who met at the Savoy, (being for the most part, some small variations excepted, the same with that which was agreed upon first by the Assembly at Westminster, and was approved of by the Synod at Cambridge, in N. E., A. D. 1648, as also by a General Assembly in Scotland), was twice publickly read, examined and approved of.

"That little variation, which we have made from the one in compliance with the other, may be seen by those, who please to compare them. But we have, (for the main), chosen to express ourselves in the words of those Reverend Assemblies, so that we might not only with one heart, but with one mouth, glorify God and our Lord Jesus Christ."

It will be seen, from the above extract from the preface to the result of the Synod of 1680, what the views of the members of the Synod were, respecting doctrinal symbols, and how much importance they attached to a clear, biblical confession of faith; and also, if the subject be pursued, the substantial agreement of the Reformed Churches in matters of doctrine. This church was organized on the basis of the Confession of 1680, which was an affirmation of declarations made by previous Councils. The position of the Congregational churches, at the present time, is the same, substantially, as in 1680, as may be shown from the doctrinal basis adopted by the General Council of Congregational Churches, at Boston, in June, 1665, (on Burial Hill, Plymouth). "Standing on the Rock where the Pilgrims set foot upon these shores, upon the spot where they worshipped God, and among the graves of the early generations, we, elders and messengers of the Congregational churches of the United States, in National Council assembled,—like them, acknowledging no rule of faith but the word of God,—do now declare our adherence to the faith and order of the apostolic and primitive churches, held by our fathers, and as substantially embodied in the Confessions and Platforms which our Synods of 1648 and 1680 set forth, or reaffirmed. We declare that the experience of the nearly two and a half centuries which have elapsed since the memorable day when our sires founded here a Christian Commonwealth, with all the development of new forms of error since their times, have only deepened our confidence in the faith and polity of these fathers. We bless the God of our fathers for the inheritance of these doctrines, which have been transmitted to us, their children, etc." So also the National Council of Congregational Churches, held at Oberlin, Nov., 1871, made the following declaration:

> "They agree in belief that the Holy Scriptures are the sufficient and only infallible rule of religious faith and practice; their interpretation thereof being in substantial accordance with the great doctrines of Christian faith, commonly called

evangelical, held in our churches from the early times; and sufficiently set forth by former General Councils."

"At a meeting of the Church, in Concord, Weston and Lexington, Second Precinct, on April 1st, 1748, put to vote whether the said Church will invite and qualify voters, in said Precinct, to join with them in calling and settling a gospel minister, and it passed in the affirmative, providing it be done within six months from this day."

"Put to vote, at said meeting, whether the Church will invite said Precinct to join with them in the choice of one or more young candidates for the ministry to preach with them upon probation, in order for the settlement in the ministry among them, and it passed in the affirmative."

"At a meeting of the Church and qualified voters in Concord, Lexington and Weston, Second Precinct, on the 11th of April, 1748, Mr. Joshua Brooks being chosen moderator;—Voted, by said Church and Precinct, that they choose but one young candidate for the ministry to preach with them on probation."

At the same time,—

"Voted, that Mr. William Lawrence is the man desired to preach four Sabbaths and the Fast, on said probation, in order for settlement in the ministry among them."

"At a meeting of the Church and qualified voters of the inhabitants, in the Precinct set off from Concord, Lexington and Weston, on the 18th of May, 1748, Mr. Joshua Brooks, being chosen moderator, they proceeded, by written votes, to make choice of a gospel minister; and there were twenty-nine brought in, twenty-two of which were for Mr. William Lawrence; and then a committee was chosen to treat with him upon the affair, viz.,—Chambers Russell, Joshua Brooks, Samuel Bond and Timothy Wesson."

"At a meeting of the Church and Precinct, on the 1st of August, 1748, Mr. Lawrence gave an answer to the call, given to him by said Church and Precinct, in the affirmative."

"At a meeting of the Church, regularly assembled, on the 7th day of Nov., 1748, the church invited, by their votes, the Precinct to join with them in appointing a day for Mr. Lawrence's ordination, and likewise, to join with them and Mr. Lawrence in agreeing what churches to send to for their assistance therein. Then the Church adjourned their meeting to the next Monday following, at one o'clock, in the afternoon, at the meeting-house."

"Being met according to adjournment,—Voted, and appointed the first Wednesday of December next, to be the day for Mr. Lawrence's ordination. This being done,—Voted to send to the churches of Christ in Lexington, in Weston, the two churches in Cambridge, the first church in Groton, the church in Waltham and the church in Littleton, for their assistance in the above ordination by Reverend Elders and Delegates; and, at the same time, chose Benjamin Brown, John Headley, Joshua Brooks, Edward Flint and Ephraim Flint, a Committee, to send out their letters-missive to the respective churches above mentioned, which was accordingly done."

"At a meeting of the Church, orderly warned and met together, on Wednesday, the 7th of December, 1768, Voted,—That there shall be a book provided by the church, in which the proceedings of said Church shall be recorded by the Moderator, both respecting time past and future."

"Thus far Benjamin Brown, moderator of said Church."

"On the 7th of December, 1748, met at the house of Mr. Edward Flint, the Elders and Delegates of the respective churches above mentioned, viz.:—The Reverend Mr. John Hancock of Lexington and Delegates, the Reverend Mr. William Williams of Weston and Delegates, the Reverend Mr. Nathaniel Appleton of Cambridge and Delegates, the Reverend Mr. Caleb Trowbridge of Groton and Delegates, the Reverend Mr. Wareham Williams of Waltham and Delegates, the Reverend Mr. Daniel Rogers of Littleton and Delegates, the Reverend Mr. Samuel Cook of Cambridge and Delegates, and having embodied as a Council of Churches, sought by fervent prayer the blessing and assistance of God in the affair before them. Chose the Reverend Mr. Hancock, Moderator; and then it being put to vote by him whether the Council will ordain Mr. William Lawrence to the pastoral office, in the Church of Christ, in the Precinct set off from Concord, Lexington and Weston, according to the desire of said Church, and it passed in the affirmative. Then the Council proceeded to the meeting-house, where they solemnized the ordination of the said Mr. William Lawrence, according to the usual method in New England."

At what date the Covenant of Full Communion was adopted does not appear from the records, but, probably, it has been in existence, in substantially the form that it now has, from the beginning of Mr. Lawrence's ministry.

At a meeting of the Church, held April 22, 1784, it was voted to consider, at an adjourned meeting, the following article :—" To see if the Church will alter, amend, or define the penitential article in Covenant of Full Communion." On the 6th of May, it was voted, " That the penitential article of Full Communion do for the future stand thus :—You do humbly ask of God the remission of all your sins, original or actual, through the blood of Christ, exercising true repentance toward God."

In the first book of records of the Church, is a single sheet, well worn, containing the Covenant, which reads, as follows, in the penitential article: " You do humbly (and penitentially) ask of God the remission of all your sins, whether original or actual, exercising true repentance towards God." " Through the blood of Christ" is an addition, which distinctly recognizes the vicarious work of our Lord. This emendation was made three years after the settlement of Dr. Stearns. The text was changed evidently for the purpose of reaching a more distinct doctrinal statement. It is to be presumed that this change was made at the suggestion, or with the full concurrence of the pastor. The presumption is still stronger, that it would not have been made, had he interposed any objection. The recognition of original sin and Christ's expiatory sacrifice, in the phrasing of this article, would satisfy an old-school theologian, and will support the view, maintained in the sketch of the pastors, respecting the doctrinal position of Dr. Stearns.

VII.

SKETCH OF THE PARISH.

A Precinct is a territorial parish, which includes a definite tract of land, and previous to the religious freedom act of 1811, was very different from the poll parish made up of individuals. The colonists of Plymouth and Massachusetts Bay, who came to found a "plantation religious," made the character of the settlers, and the belief they held, of primary importance, so that the worship of God might be properly set up, by every distinct company of settlers. In the colonial records, parishes are not mentioned as ecclesiastical divisions, though, in England, the term was thus constantly used at that time. For more than half a century, previous to 1750, precinct, parish, district and town, were terms used indiscriminately, for ecclesiastical and civil purposes, in the provincial statutes. After the Revolution, a parish, which included men with "their lands and estates and polls," without reference to contiguity, was called a poll parish. A third association, early recognized in the statutes, formed without reference to lands or estates, was the religious society, which is taking the place of the older terms.

The inhabitants of the southeasterly part of Concord, and residents of Weston and Lexington contiguous to them, endeavored for several years, prior to 1744, to obtain the consent of the towns, with which they were connected, that they might be formed into a distinct parish. Their efforts were unsuccessful.

They, therefore, resorted to the Great and General Court. That body, as early as 1654, held it to be their "great duty to provide that all places and people, within their gates, should be supplied with an able and faithful minister of God's holy word." In August, 1744, the following petition, addressed to

Governor Shirley, and the Legislature, was considered and granted:

"To his Excellency, William Shirley, Esq., Captain General and Governor-in-Chief in and over his Majesty's Province of the Massachusetts Bay, in New England:—To the Honorable, his Majesty's Council, and the Honorable House of Representatives, in General Court assembled, at Boston, August 10, 1744.

"The petition of the inhabitants, or proprietors of tenements in the easterly part of Concord, and the northerly part of Weston, and westerly part of Lexington, whose names are unto affixed, humbly sheweth:—

"That your petitioners labor under great difficulties and inconveniencies by reason of their distance from their respective places of public worship in said towns. Their families, being, many of them, numerous, in the winter season, more especially, they have been obliged for many years past, to promote and maintain the preaching of the word of God amongst them in a private house, or, otherwise, many of them must have been deprived of the great benefit thereof. Your petitioners have applied themselves to the said towns to consent that they should be set off from their respective towns, or, otherwise, to relieve them, both which they refused; your petitioners' difficulties yet remaining, whereas, your petitioners have not where to go, but to your Excellency and Honors, for relief, in the premises;—We humbly pray this honorable Court will be pleased to take their case into your wise and serious consideration, and make them a Precinct, and invest them with such privileges as this honorable Court shall see meet."

After naming the boundary lines, desired for the proposed precinct, the petition thus closes:

"If your Excellency and Honors will please to grant your petitioners' request, above expressed, the public worship of God might, by them, be more comfortably, constantly and universally attended upon. Now many of them live four, and some five miles distant from the places of public worship in said towns. If the petition should be granted, there will be but few inhabitants two miles and a quarter from the center thereof. And, if what is herein expressed, with what may be further suggested, is not sufficient fully to inform your Excellency and

Honors of our circumstances, we pray that a Committee may be appointed by this honorable Court to view our case and report thereon; and your petitioners as in duty bound shall ever pray."

Signed by JOHN HEADLEY and others.

A Committee was appointed, who made an examination of the locality and the needs of the inhabitants, and reported favorably for the petitioners. In accordance with this report, the Legislature created a "distinct and separate Precinct, and vested with all such powers and privileges as other precincts within this Province do, or by law ought to enjoy." Persons, who were excepted, had the privilege of being incorporated, with their estates, with the petitioners, by giving notice to the Secretary of the Province within one year.

The Council acted on the matter, April 24, 1746. The House of Representatives concurred, April 26.

Governor Shirley approved the act, and on the same day, the General Court empowered Benjamin Brown, "one of the principal inhabitants of the parish this day set off," &c., to call "the first Precinct meeting in said parish, to choose Precinct officers," &c.

The first Precinct meeting was held at the house of Mr. Edward Flint, on the 26th of May, 1746.

Benjamin Brown was chosen Moderator.

Ephraim Flint, Precinct Clerk.

Chambers Russell, Esq., Benjamin Brown, Josiah Parks, John Headley, and John Hoar, were chosen Precinct Committee.

Samuel Dakin and Jonathan Wellington, Collectors.

Stephen Wesson, Treasurer.

Ebenezer Cutler, Daniel Adams, and Ephraim Flint, Assessors.

At a Precinct meeting held on the 18th of July, it was "Voted that the Precinct Committee be a Committee to provide some meet person to preach the word of God, publicly, in said Precinct until further order." It was also voted to assess the Precinct "in the sum of one hundred and seventy pounds, in Bills of Credit according to the old tenor, to support the preaching of the word of God in said Precinct." On the 17th of November, the Committee were instructed to apply to Mr. John Brown to preach four Sabbaths. On the 12th of January, the Committee were instructed "to desire Mr. John Brown and Mr. Benjamin Stevens to preach in said Precinct until the next Precinct meeting." On the 16th of April, 1747, the Precinct considered the following article and referred it to the next Precinct meeting: "To see whether the Precinct will accept the meeting-house already built, in said Precinct, for the Precinct's public use and improvement."

On the twenty-fifth of June, next following, it was voted that the meeting-house already built in said Precinct, be accepted by said Precinct, on the conditions specified by the builders, which are as follows:

> "We, the subscribers, inhabitants of the Precinct set off from Concord, Lexington and Weston, being desirous to promote the public preaching of the word of God in said Precinct, and willing for the ease of others, the inhabitants of said Precinct, to take upon ourselves more than our proportion of the great charge of setting up the public worship of God in said Precinct, have at our own proper cost and charge, erected a house for the public use of the Precinct, and have, in part, finished the same, which house standeth near the centre of said Precinct and is made use of as a public meeting-house,—do, by these presents, freely, fully and absolutely give, grant, alienate, convey and confirm the said house to said Precinct, (except the glass in said house), publicly to be possessed and enjoyed free and clear from any incumbrance of what name or nature soever, (except the glass as aforesaid) and also our right and interest in about one acre of land, which said house stands on, it being described and confirmed to us by a deed from Edward Flint of Concord.
>
> "In witness whereof, we have hereunto set our hands this twenty-second day of June, Anno Domini, 1747. Benjamin Brown, Edward Flint, Judah Clark, Joseph Brooks, Joshua Brooks, Samuel Bond, Jonathan Gove, Benjamin Munroe, John Headley, Samuel Dakin, Ebenezer Cutler, Jeremiah Clark, Amos Merriam, John Gove, Jonathan Wellington, Ephraim Flint, Thomas Wheeler, Joseph Pierce, Nathan Brown, Jonas Pierce, Timothy Wesson, George Pierce,—*Builders*."

The land conveyed, by "deed of gift" to the aforesaid builders, by Mr. Edward Flint, is described as "a certain piece, or parcel, of clear land, situate, lying and being in Concord, above said, containing, by estimation, one acre, more or less, and is bounded as follows:—northerly by the land of Mr. Ephraim Flint, beginning at a stake and heap of stones, standing on the south side of the stone wall, and thence running westerly to another stake and stones, thence running southerly to a third stake and stones, thence running easterly to a fourth stake and stones, thence turning and running northeasterly to a fifth stake and stones, thence turning northwesterly to the stake and stones first mentioned." This land was conveyed "to the said society and their heirs, to be by them enjoyed and improved for the public use above said forever."

At the same meeting, June 25, 1747, at which, the Precinct voted to accept the meeting-house, it was also "voted that the Precinct be forthwith assessed in the sum of two hundred and fifty pounds, in bills of credit of the new tenor, to defray the necessary charges in further finishing the Precinct meeting-house." It was also "voted that the Precinct Committee procure some meet person or persons to preach the word of God, publicly, in said Precinct, till further order." "Voted that Thursday, the twentieth day of August next, be kept as a day of fasting and prayer, to ask the divine blessing on our endeavors to settle a gospel minister among us, and that the Reverend Mr. Hancock, of Lexington, Mr. Loring and Mr. Cook, of Sudbury, Mr. Williams, of Weston, Mr. Williams, of Waltham, and Mr. Cook, of Cambridge, be desired to assist in carrying on the public worship of God on said day."

At a joint meeting of the Precinct and Church, May 18, 1748, "to choose a gospel minister to settle in said Precinct," Mr. William Lawrence, who had preached four Sabbaths upon probation in order to a settlement, was elected, having received twenty-two out of twenty-nine votes.

It was voted that a settlement of eight hundred pounds, "old tenor," should be given him, and an annual salary of four hundred pounds, "according to old tenor bills." A Committee, chosen "to treat with Mr. William Lawrence" with reference to his settlement, reported that Mr. Lawrence would accept the call of the Precinct, if the salary, voted for his support, should be regulated by the prices "of some of the necessaries of life." The Committee recommended that his salary be established upon the basis of these prices for the following articles:—Indian corn, 15 shillings, old tenor, per bushel; Rye, 1 pound, old tenor, per bushel; Pork, 1 shilling and 8 pence, per pound; Beef, 1 shilling, per pound.

The Precinct voted to adopt the recommendations, and also to deliver to Mr. Lawrence, at his house, thirty cords of wood, annually, for his fire.

The meeting being adjourned, at the close of its business, from the meeting-house, to the house of Mr. Edward Flint, to receive Mr. Lawrence's answer to the call of the Church and Precinct, he responded as follows:

> "Gentlemen of the Precinct set off from Concord, Lexington and Weston:—Whereas, you have been pleased to give me an invitation to settle in the gospel ministry amongst you, I take this opportunity to return you thanks for your respect shown me therein, and to signify to you my willingness to accept of the said invitation. So wishing that grace, mercy and peace may be multiplied to you, and that I may be enabled to perform faithfully the office of a gospel minister, and greatly advance your best interest,
>
> "I subscribe myself your faithful friend and humble servant,
>
> Wm. Lawrence."

At a meeting of the Precinct, on the 7th of November, fifty pounds more were granted for the purpose of finishing the meeting-house, also one hundred pounds "old tenor" "to defray the charge of Mr. Lawrence's ordination." At the same meeting, ten members of the Precinct expressed themselves as not satisfied with the basis on which the salary had been placed and the amount of wood to be furnished the pastor. The Precinct refused, however, to reconsider any action in reference to the matter, but adjourned the meeting for one week, evidently for the purpose of harmonizing differences of opinion, if possible. At the adjourned meeting, Mr. Lawrence appeared and proposed that the basis of his salary "be stated in the months of November and December instead of December, January and February; and that his salary be not stated, till two years be ended after his ordination, and that, instead of thirty cords of firewood, the Precinct give him only ten." It was then voted "that the proposals made by Mr. Lawrence be accepted by said Precinct," and that his ordination should be on the 7th of December.

The action of the Precinct, in respect to placing pews in the meeting-house, is perhaps sufficiently interesting to justify a detailed notice.

At the next Precinct meeting, after the acceptance of the house, the article "to see how the Precinct will dispose of the place for pews in their meeting-house" being under consideration, no other action than this was taken:—"Voted that Chambers Russell, Esq. have the liberty to choose the place for his pew in the Precinct meeting-house where he pleases, and build it when he pleases."

A year subsequent to this action, Mr. Ephraim Flint having agreed to give to the Precinct a deed of an acre of land, "on a plain betwen his dwelling-house and the great meadow," and also to "allow a bridle way to it, from the road that shall be laid out from Lexington to said Precinct meeting-house," for a burial place, for such compensation as "the Precinct will freely give him, it was voted that he should have the second pew northward from the east door in the meeting-house for a recompense to him for the burial place, the Precinct to build said pew."

At a Precinct meeting held April 12, 1749,

"The Committee, chosen to consider in what method the pews in the meeting-house should be disposed of, reported as follows:

"To the Second Precinct in Concord.

"Gentlemen: We, the subscribers, being appointed a Committee to propose some method for said Precinct to dispose of the room reserved in their meeting-house for pews, have proceeded to take a plan of the same, and find convenient room for twenty pews in said house, including the two pews already granted, and think it convenient to reserve one pew for the use of the minister, in said Precinct; and have also described the bigness of the pews upon the plan. We desire leave to propose that those men in said Precinct, who were highest in the valuation for real estate, including the two years past, 1747, 1748, should have liberty to choose room for a pew next to those before disposed of, and in case any person, qualified as aforesaid, shall refuse to choose room for a pew, then the next highest, in the valuation, shall have liberty to choose, until the whole room be disposed of, and the persons so choosing, each one to build his pew at his own cost and charge, except the pew for the use of the ministry, and also the pew for Mr. Ephraim Flint, and that the Precinct would fix upon a certain term of time for said pews to be built, and in case any person neglects to build his pew within said term, the privilege of such a pew, then, to revert back again to the Precinct.

Samuel Bond,
John Headley,
Timothy Wesson,
Ephraim Flint,
} *Committee.*"

It was determined, at this meeting, that the pews should be built according to the plan presented by the Committee, and that Mr. Lawrence should have liberty to select the place for the ministerial pew; and that there should be a further consideration of the matter, at the next Precinct meeting, at which time a Committee was chosen "to order out the pews in the meeting-house, and make report to the next March meeting, who are to have them, and if two men are alike qualified to choose, and cannot agree which shall choose first, then, the Committee is to determine which shall have the first choice, and that those men, to whom pews belong, shall build and finish them by the first day of January next, or else the place to revert to the Precinct again."

At an adjourned meeting of the Precinct, March 8, 1749–50,

"The Committee, to order out the pews in the meeting-house, reported as follows:

"We, the subscribers, being appointed a Committee by the

Precinct, set off from Concord. Lexington and Weston, to order out the pews in the meeting-house in said Precinct, have proceeded, according to the Precinct's directions, to give the highest person in the valuation for real estate, in the years 1747 and 1748, the first choice of a pew in said house, and the next highest the second choice, and so, successively, till the whole are disposed of, in the following manner, viz. :—the first to Mr. John Headley, who chose the pew next the pulpit stairs; the second to Ensign Samuel Bond, who chose the pew next the pulpit on the east side; Mr. Thomas Brooks refused to choose a pew; Dea. Joshua Brooks chose the second pew from the pulpit, eastward; Mr. Joseph Brooks chose the second pew, northward of the west door; Mr. Edward Flint chose the pew next to the Precinct pew; Benjamin Munroe chose the second pew from the pulpit, westward; Joshua Brooks, Junior, chose the second pew, southward from the west door; Timothy Wesson chose the second pew, southward from the east door; Samuel Dakin chose the northwest corner pew; Ephraim Flint chose the pew next to the east door, northward. Dea. John Gove chose the second pew, eastward from the front door; Capt. Daniel Adams chose the northeast corner pew; Stephen Wesson chose the pew next the west door, northward; Deacon Benjamin Brown refused to choose a pew; Joseph Parks chose the pew next the east door, southward; Thomas Wheeler chose the southeast corner pew; Josiah Parks chose the pew next to the west door, southward; and Ebenezer Lamson the southwest corner pew.

EPHRAIM FLINT,
THOMAS GARFIELD, JR., } *Committee.*"

"Voted, That the Report of the Committee to order out the pews be accepted.

"Voted, That Deacon Benjamin Brown, Lieut. Thomas Garfield, Messrs. Ebenezer Cutler, Nathan Brown, Judah Clark, and Thomas Brooks, have liberty to remove the two hindermost seats in the body of the meeting-house, and to build three pews on each side of the middle alley, extending in the whole thirteen feet and a half foot, each way from said alley, and five feet and one-half foot deep from the back of the remaining standing seats, and to build them by the time prefixt for building the other pews; also, Voted, That if Mr. Thomas Brooks refuse to build his pew in said time, and attend the public worship in said Precinct, then Mr. George Pierce shall have liberty to build said pew, and have convenient time to build it in."

While Lincoln, as a town organization, is not one of the old towns of the State, yet as being from the very earliest period of colonial history, in part, a portion of the ancient town of Watertown, and in part, a portion of Concord, in which the first settlement was made in the fall of 1635, it may claim an interest in the history of these towns until it became a separate municipality.

The town of *Lincoln*, named by Chambers Russell, after Lincolnshire, England, the residence of his ancestors, was incorporated, April 23, 1754.

By a warrant issued by James Minott, J. P., directed to Ebenezer Cutler, the first town-meeting was held on the 26th day of the same month.

Hon. Chambers Russell, was chosen Moderator.

Ephraim Flint, Town Clerk and Treasurer.

Ephraim Flint, Ephraim Hartwell, Ebenezer Cutler, Samuel Farrar, and John Hoar, Selectmen.

At an adjourned meeting of the Town, held March 17, 1755, the matter having been before the Town the previous year and left without decision, it was "voted that eight of the lowest seats in the body of the meeting-house in said Town, viz.:— four on each side of the middle alley, shall be removed, and eight of the proprietors of the highest valuation in real and personal estate, exclusive of such persons as have pews already, shall have liberty to build eight pews in the place thereof, provided they do it within three months after the seventeenth day of March, current." A Committee was also appointed, at this meeting, "to estimate the expense of building a steeple for the hanging a bell for the Town's use." The Selectmen were also instructed to report at an adjourned meeting respecting roads, to be laid out for the convenience of the inhabitants.

At the adjourned meeting, held on the 31st of March, two roads, beginning on the road leading from Concord and Lexington, one, beginning on the road leading from Concord to Weston, and a short road, beginning at a certain causeway easterly from the meeting-house,—all converging at the meeting-house, are defined, with the conditions on which they are to be built, and are accepted by the Town.

At a meeting, held on May 7th, 1755, it was voted,

"That the Town of Lincoln build a steeple at the west end of said meeting-house, adjoining thereunto, to hang a bell upon, to the height upon which the deck is to be laid, whereon the spire is to stand;" and that

"The Hon. Chambers Russell, Ephraim Hartwell, Ebenezer Cutler, Samuel Farrar and Timothy Wesson, be a Committee to build said steeple."

That this action was not quite satisfactory, is evident from the fact that, at a meeting of the Town on the 18th of July, following, it was "voted to build a spire with the steeple, adjoining to the meeting-house." "And granted the sum of thirteen pounds, six shillings and eight pence toward erecting the same." The same sum had been previously granted. At the same meeting, it was also voted that the Selectmen proceed in finishing the laying of the floor in the gallery in the meeting-house, and setting up the seats, that were removed from the body of the meeting-house, in the most suitable manner. The following somewhat remarkable vote was also passed: "Voted Lieut. Samuel Dakin liberty to make a window in the meeting-house, to accommodate his pew, upon consideration of his maintaining the same." The only other instance of a like vote was in 1804, when Mr. Amos Bemis was voted liberty "to put a window in his pew in the gallery as requested."

On the 3d of Oct., the Town granted six pounds, lawful money, "to make provision for the subsistence of those that raise the steeple at the meeting-house in said Town, and that the Committee, appointed to build the steeple, provide for the subsistence of those persons that raise it."

At the same meeting, in 1755, at which it was voted to build a steeple, the Town also voted "that the petition of Thomas Garfield and others, praying that a Committee may be chosen to seat the meeting-house, in said town, be and hereby is granted, and that age, real and personal estate, slaves excepted, shall be the rule by which the Committee shall govern themselves, in their proceeding in their seating said meeting-house;" and a Committee, consisting of Capt. Samuel Bond, John Headley, and others, was appointed to carry the vote into effect.

On the 26th of Oct., 1756, Mr. Joseph Brooks presented the Town with a bell, which was accepted with a suitable acknowledgment.

In the years 1764 and 1765, additional seats were placed in the galleries, and the Town appointed Capt. E. Cutler, Eleazer Brooks, Abijah Pierce, and others, a Committee "to seat the meeting-house," in accordance with the rules which governed the former Committee. In 1772, 1779, 1785 and 1796, Committees were chosen for the same purpose, from which it would appear that the portion of the congregation not possessed of pews, had particular seats assigned them, from time to time, for a term of years.

Pews, however, gradually took the place of seats, until most of the space beside the choir gallery was filled with them.

Mr. Lawrence died April 11, 1780. At a meeting of the Town the next day, Col. A. Pierce, Ensign Edmund Wheeler and Capt. S. Farrar were chosen a Committee, to make suitable provision for the funeral of Mr. Lawrence. Three hundred pounds were voted to Mrs. Lawrence for the purpose of "putting herself and family into a suitable mourning dress." The value of this depreciated currency may be seen from the fact that the Town appropriated nineteen hundred and fifty pounds for the salary of Mr. Lawrence for the year ending Aug. 12th, 1780.

On the 5th of Feb., 1781, the Town voted to concur with the Church, in the choice of Mr. Charles Stearns to be their gospel minister.

The salary offered was eighty pounds, annually, in hard money, or other money equivalent, and fifteen cords of wood, with a settlement of two hundred and ninety pounds. On the second day of April, the Town added seventy pounds in hard money to the settlement. Thirty pounds were appropriated for the entertainment of the Council; the committee having the matter in charge, reported, however, an actual expenditure of not quite one-third of the appropriation.

It was voted on May 17th, of this year, that "the Town grant liberty to two persons, who pay the highest tax upon real and personal estate, exclusive of such estates, as have already drawn pews, to build pews." In 1787, it was voted that "there may be two pews in the south-east corner of the meeting-house and two in the south-west corner, where the short seats are, and that they should be sold to the highest bidder."

The warrant, for a town-meeting on the 11th of June, 1792, contained the following articles:

> "Art. 3. To see what reparation the Town will make to the outside of the public meeting-house." "Art. 4. To see if the Town will build pews in any part of the galleries, in the public meeting-house, and dispose of them and the two pews in the body of said house (now occupied by the singers), and appropriate the money, which may be received for the same, in whole or in part, for the repairing of the outside of said house, and accommodate the singers in some other seats."

It was voted, upon the third article, to appropriate sixty pounds for the work specified. Hon. Eleazer Brooks, Dea. Edmund Wheeler, and Col. Abijah Pierce, were appointed a Committee to carry the vote into effect. The fourth article was dismissed.

At the next town meeting, instructions were given to the Committee to proceed with the work of repairing the house, beyond what had first been contemplated. The next year, the matter of occupancy of the gallery, by pews, was revived by the following article, which was dismissed: "To see if the Town will in any way dispose of the ground in the back part of the gallery, in the public meeting-house, for the purpose of repairing the inside of said house." The impression, which the records give, is that the privilege, of setting up pews, was not granted, unless there were weighty reasons for it.

In 1789, the Town considered, at a town-meeting, the following article: "To know whether the Town will grant the short seats in the body of the meeting-house below, [viz.] those between General Pew and the broad aisle, and those between Mr. Abbot's pew and the broad aisle, to be converted into pews to accommodate the singers,—agreeable to the request of the church, in said Town." The following result was reached: "Voted that the short seats, in the public meeting-house, which are expressed in this article, be converted into pews to accommodate the singers, during the Town's pleasure, and that the Selectmen be a Committee to convert those seats into pews, agreeable to this article and the request of the Church in said Town." No further changes were effected in the galleries until 1803. On the 12th of December, in that year, the Town voted to make an appropriation "to revive church music," and, at the same time, appointed Samuel Hoar, Esq., Thomas Wheeler, Captain Abner Mather, Elijah Fiske and Eleazer Brooks, Jr., a Committee, to consider the matter of making some changes in the meeting-house, so as "to accommodate the singers with convenient seats," with instructions to report at the next town-meeting. On the 7th of May, 1804, this Committee made the following report: "We, the subscribers, being chosen a Committee, at the last town-meeting, in order to see which is the best way to fix the front gallery, in order to convene the singers, and to take under consideration the first article, beg leave to report as follows;—It is our opinion that it is best to build a porch in the front of the meeting-house, 12 feet square and 14 feet posts, and to swell the front gallery, and build two convenient seats for the singers, and to build a row of pews around the galleries, and to alter the porch doors, in the galleries, so as to have them in the centre of the porches, and to have an alley to divide the side galleries; also to build four pews below. We have calculated the probable expense will be 450 dollars, and it is probable the pews will fetch 900 dollars: the balance in favor of the Town is 450 dollars. All of which is humbly submitted."

The report was accepted, and to carry it into effect, a committee was chosen, consisting of Samuel Hoar, Esq., Deacon Samuel Farrar, Major Samuel Hastings, Mr. Isaac Munroe, Dr. Grovesnor Tarbell, Mr. Abner Wheeler and Lieut. Elijah Fiske.

The Committee reported to the Town, on the 27th of August following, that they had made a contract with Abner Wheeler to build the porch and make the changes in the house, recommended by the former Committee, and accepted by the Town, and that twelve pews had been put into the gallery, and four added to those on the lower floor, and other improvements made in accordance with their instructions, at an expense of four hundred and fifty dollars. A Committee was appointed to sell these pews, which reported, at a subsequent meeting, that they had disposed of them, at public vendue, realizing by the sale twelve hundred and forty-six dollars. The Town then voted to paint the meeting-house, and make other improvements upon it, which were completed in 1806, at an expense of nearly six hundred dollars.

On the third of March, 1794, Mr. Stearns presented a memorial to the town " respecting his support as a minister of the gospel." The memorial was referred to a Committee, consisting of Hon. E. Brooks, Dea. E. Wheeler, Capt. J. Hartwell, Col. A. Pierce, Dea. S. Farrar, Mr. Aaron Brooks and Capt. S. Hartwell, who made a report on the 15th of May following, and in accordance with the recommendation of the Committee, the town " voted and granted, in addition to the Rev. Mr. Stearns' salary, the sum of twenty pounds for one year, and so forward until the town shall see fit to reduce the same, in whole, or in part." The town also " voted and granted, for the benefit and assistance of Mr. Stearns, the sum of one hundred pounds, to be paid, fifty pounds within one year, and the other fifty pounds within two years from date."

At a meeting of the town held Oct. 6, 1797, the following article of the warrant, being before the house, " To consider a request of the Rev. Charles Stearns, viz., that a contract be made between him and the town, which shall be satisfactory both to him and the town,—the Church having, by vote, concurred with him in the said request,—and transact any matter or thing which shall be thought expedient relative to said request ;" it was voted " to choose a Committee, consisting of nine persons, to take under consideration the said third article, and report their doings to the town at the adjournment."

At the adjourned meeting on the 6th of November the town received the following report:

"The Committee, appointed to take into consideration the third article in the warrant for calling the town meeting, which stands adjourned to this day, which article is to consider a request of the Reverend Mr. Stearns, that a contract be made between him and the town, which shall be satisfactory, both to him and the town, (the Church having, by vote, concurred with him in the said request,) and transact any matter or thing which shall be thought expedient relative to said request,—have carefully attended to the service assigned them; and after a full conference with the Reverend Charles Stearns on the subject, do report:—That from and after the 7th day of November, instant, during the time that he shall remain our Gospel minister, his annual salary continue to be eighty pounds, at all times, when the current price of Indian corn is at three shillings per bushel, rye at four shillings, and beef at twenty shillings per hundred, and pork at thirty-three shillings and four pence per hundred weight, all of bright, good quality, that the sum, or amount of said salary, shall be increased or diminished, as the current price of those articles shall rise or fall, from time to time, one fourth part of the salary to be computed on each of those articles. And that the Selectmen of the town shall make the said computation with the said Charles Stearns, in the beginning of November, annually;—this being the contract of the specie part of his, the said Charles Stearns' salary, the allowance of wood, remaining as heretofore allowed by the town;—and that the payment of the said salary to the said Charles Stearns be made semi-annually by the Treasurer.

All of which is humbly submitted, Nov. 6th, 1797."

John Hartwell, Eleazer Brooks,
Bulkley Adams, Abijah Pierce,
Edmond Wheeler, Samuel Farrar, *Committee.*
Samuel Hoar, Nathan Weston,
Ephraim Flint,

"The subscriber, by his sign-manual, in the presence of the Committee, gives his consent to the above contract.

Charles Stearns."

"Lincoln, Nov. 6th, 1797.
Voted and accepted by the Town."

In 1807, Dr. Stearns' salary was $500; in 1810, $560; in 1812, $475; from 1814 to 1818, $600 per annnm. Afterwards it was somewhat reduced. In 1824 it was $500, and the last two years of his life it was $460.

Dr. Stearns died July 26, 1826, in the 75th year of his age and 45th of his ministry. At a meeting of the Town, held on the 14th of November, following, it was "voted to accept the bill that was exhibited by the Selectmen for the expenses of Dr. Charles Stearns' funeral." To pay this bill and to provide Mrs. Stearns and a daughter mourning apparel, one hundred and twenty dollars were appropriated.

It was also voted to have the salary, paid to Dr. Stearns, continued to Mrs. Stearns, until the following April, on condition that she should be responsible for the supply of the pulpit.

On the 5th of April, 1827, the Town "voted to give Rev. Elijah Demond an invitation to settle over the Church and people of this Town, as their Gospel minister. Also voted to pay him for salary, annually, five hundred and fifty dollars, so long as he performs his ministerial labors in this town, with this provision, that the connection may be dissolved by either party giving the other six months notice." Five individuals offered to make up the sum of fifty dollars, so that the salary should be six hundred dollars per annum.

On the 11th of October, the Town passed the following vote: "That the conditions of the call given to the Reverend Mr. Demond, by this Town, at their last meeting, be so far altered, that a majority of two-thirds of the legal voters shall be necessary, on the part of the Town, to cause a dissolution of the connection; and should such a majority ever be obtained, or should their minister, on his part, give notice of his desire of dismission, in either case, a Council of ministers and delegates, shall be called to advise thereon." A vacation of two Sabbaths, annually, was then voted. Mr. Demond, being present, accepted the call which was given him, and the 7th day of November, instant, was fixed upon as the time for his installation.

Major E. Flint provided for the Council and clergy for fifty dollars. Mr. Stetson was paid for preparing the music for the occasion, fourteen dollars, and the singers received refreshments at an expense of $5.56.

In the records of this year we find the following article before the Town for consideration:

"To know the pleasure of the Town, respecting the stove, lately put up in the public meeting-house, whether the Town will defray the expense of the same, or any part thereof, or give leave to have it remain where it is, or adopt any measures respecting said stove; and provide wood for the same; also provide storage for the wood in the meeting-house, as the town see fit, and say how it shall be taken care of, and by whom."

The action of the Town is thus recorded:

"Voted to have the stove remain in the public meeting-house, in Lincoln, where it now is; and voted the congregation, or religious society, in said Town, pay the expense of said stove; also voted the Selectmen provide wood and a place for storage of the wood, to be used, or burnt, when necessary to have fires in said stove."

Mr. Demond, it was soon observed after his installation, was making his exchanges only with clergymen of orthodox sentiments. This procedure was highly displeasing to a portion of his hearers, as is seen from the following article for a town meeting, Dec. 5, 1828:

"To see if the Town will choose a Committee, to wait on the Reverend Elijah Demond, and request him to make his exchanges more general, with the neighboring ministers, and particularly with all that belong to this Association, who have been in the habit of preaching in this place, for many years; or do anything, respecting communicating any notice to the said Reverend Mr. Demond, as the Town thinks best."

It was voted to dismiss the article.

But, though the Town refused to act in the matter, the disaffection was not allayed.

Persons holding different religious opinions from the pastor, desired to have their own views set forth in the Lincoln pulpit, as will be evident from an article considered in the town meeting, March 2, 1829:

"Art. 9. To see if the Town will grant all the inhabitants of said Town of Lincoln their proportion of the ministerial tax, and their proportion of time in said meeting-house, and to lay out the money for preaching as they may think proper—by request of a number of the inhabitants."

The following result was reached: Voted to dismiss the article—38 to 28.

The feeling of the minority, or of their leaders, is indicated by the fact that on the 23d day of the same month another town meeting was held, on the basis of a warrant of two articles:

> "1st. To choose a moderator to govern said meeting.
>
> "2d. To see if the inhabitants of the Town of Lincoln will vote to give the Reverend Elijah Demond notice to leave, according to contract, or in case the Town do not see fit to vote as above, then to see if the Town will grant liberty to those who are dissatisfied with their religious instructor, to draw their funds for the support of such religious instructor as they shall choose, or do anything respecting the subject, as the Town shall see fit."

At the meeting, article 2d being under consideration, it was "voted to take the first question in said article by yeas and nays." "Yeas 39, nays 40. Then voted to dismiss the meeting."

That an intense feeling existed in regard to the character of Mr. Demond's ministrations, on the part of some of his hearers, is evident from the fact that eight days later, on the 31st of the month, another town meeting was held, the intent being expressed by an article, very similar, though somewhat more definite in its reconstructed form, to that which failed to be sustained at the last meeting.

> "To see if the inhabitants of the Town of Lincoln will vote to give the Reverend Elijah Demond notice to leave, agreeable to contract, and in case the Town do not see fit to vote as above, then to see if the Town will grant liberty to those, who are dissatisfied with their religious instructor, to draw their funds in the salary to the minister, and their proportion in the meeting-house, for the support of such religious instructor, as they shall choose, or do anything respecting the subject, as the Town shall see fit."

When the article came before the Town for action, it was "Voted to give the Reverend Elijah Demond notice to leave, agreeable to contract." "Yeas 43, nays 39." "Voted to choose a Committee of five, to wait on the Reverend Elijah Demond and inform him of the doings of this meeting and obtain his answer, and report at the adjournment of this meeting." The

Committee were accordingly appointed, and the meeting was adjourned to the next Monday. The proceedings of the adjourned meeting are comprised in the following record:

"Met according to adjournment and heard a verbal report, that the Reverend Elijah Demond did not think that the notice required any answer. Then voted to dismiss the meeting."

On the 14th day of April, eight days later, another town meeting was held, the business being "To see if the Town will choose a Committee to confer with the Reverend Elijah Demond and request him to join in calling a Council, mutually, to hear our grievances, and decide whether the contract, between him and the inhabitants of the Town of Lincoln, shall be dissolved, or not; and in case he should not agree, that said Committee be impowered to proceed, ex parte, for the same purpose." The action of the Town is recorded as follows: Voted, that in taking the question of choosing a Committee, it be taken by polling the house; for choosing, 35—against, 37. Then voted to dissolve the meeting.

At the next town meeting, on the 4th of May, 1829, the Town "Voted and granted $550 for Reverend Elijah Demond's salary, beginning November 7th, 1828, and ending November 7th, 1829."

This was the last appropriation, by the Town, for a pastor's salary. The next year, when the matter of an appropriation for the salary of Mr. Demond came up, it was "voted to dismiss the article."

At a town meeting held on the third day of December, 1831, the following article was considered: "To see if the Town of Lincoln will grant to the several denominations of Christians, their proportionable part of the time, in the meeting-house, or choose a Committee to take counsel, or do anything respecting the same." The result reached was the choice of a Committee, of seven persons, "to take into consideration the subject matter contained in the second article, and make a report at the next March meeting."

When the time came for this Committee to report, according to instructions, the matter was "put over to the next town meeting," and so far as appears from the records, the report was never presented.

At a meeting held March 4th, 1833, the following article revived the matter:

> "To see if the Town will grant to each religious sect, in said Town, the use of the public meeting-house in said Town, for the use of public worship, their proportionable part of the time, according to their value in the town valuation."

Action upon this was "put over to the next town meeting." The article reappears in a new warrant for a town meeting, on the first day of April, the same year, and was disposed of by a vote "to lay it on the table."

This was the end of effort, by action of the Town, to open the meeting-house to other religious denominations than that which had always possessed it. The reason why the Committee, chosen in December, 1831, made no report, may have been that they learned that after the organization of the First Parish, the Town had no further control over the meeting-house.

Before noticing the organization of the First Parish, it may be desirable, for a clear apprehension of the matter, to state that while several incorporated parishes may exist in a single town, or a parish may embrace parts of different towns, yet "when no part of a town is included in, or constitutes a parish, the duties of a parish are required of the town, which is obliged to maintain and support public religious worship, and perform all parish duties." "Where the inhabitants of a parish or district, previously incorporated for the support of public worship, are afterwards incorporated as a town, and the territorial boundaries are the same, the town is not, of course, nor by any necessary construction, the successor of the parish."

The town transacted parochial concerns as any other business. Without the existence of a parish in it, the town is a double corporation, and acts in the double capacity of town and parish. The parochial power could be separated from the town and made distinct by the organization of a parish, out of, or within the proper parochial element of the town, and by the statute of 1823 the consent of the town was not necessary for such organization. The parish could affiliate with any denomination of Christians. "A parish was held to be legally organized, at a meeting, held by virtue of a warrant, containing an article 'to choose a clerk and other parish officers.'" From the hour of its organization the control of parochial affairs by the town ceased. Any action of Lincoln after the 15th of May, 1830, in respect to the use of the meeting-house, or any portion of the land conveyed by Mr. Edward Flint to the builders of the house, would have been null and void.

On the 5th of May, 1830, a petition was addressed to Stephen Patch, Esq., by members of the "religious Society, in Lincoln, of which the Reverend Elijah Demond is the minister," representing that they were desirous "to organize as a Parish, for the transaction of such business as necessarily pertains thereunto," &c.

This was signed by Silas P. Tarbell, James Farrar, Edmund Wheeler, Andrew Adams, William Colburn, Jonas Smith, Cyrus Smith, Amos Bemis, Jacob Baker, Calvin Weston, Henry Rice, Samuel Hartwell, Elijah Edwards, Abel Hartwell, and Daniel Haynes.

The warrant of the Justice was issued on the 6th of May, directed to Silas P. Tarbell or James Farrar.

"Agreeably to the foregoing petition and warrant, the members of the Religious Society in Lincoln, of which the Rev. Elijah Demond is the minister (it being the only parish, and of course the First Parish* in said town), being notified and warned, as directed in said warrant, assembled on the fifteenth day of May, 1830, for the purposes therein set forth; and having chosen Silas P. Tarbell moderator, prayer was offered by Reverend Elijah Demond, at the request of the members present. They then proceeded to organize, and the following persons were chosen officers in the Parish, viz.:

ELEAZER BROOKS, *Clerk.*

THOMAS WHEELER, DANIEL HAYNES, CALVIN WESTON, *Assessors.*

HENRY RICE, *Treasurer.* EDMUND WHEELER, *Collector.*

JAMES FARRAR, SILAS P. TARBELL, JONAS SMITH, *Prudential Committee.*"

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* First Parish constructively, though not fully organized.

On the 17th of September, 1832, the following communication was made to the Church and Parish by Mr. Demond:

" *To the Church and Religious Society of Lincoln:*

" Dear Brethren and Friends,—In consequence of the inadequacy of the pecuniary compensation, which you afford me, to meet the expenditures of my family, I have suffered myself to receive a call from another society. This call, *all things considered*, it appears to be my duty to accept. I, therefore, desire that my pastoral and ministerial relation to you may be dissolved, and, also, that you will release me from obligation to supply you six months from the date of this notice, according to the terms of my settlement. I will supply you personally, or by proxy, for a few weeks, and even for six months, by proxy, if you shall desire it.

" I deeply regret that there is any occasion for our separation. I wish you to understand distinctly, that though a few other considerations have sometimes had a small influence on my mind, the reason just assigned is the *principal* and the *only one*, which has induced me to make the above request. My attachments to you and to this place, notwithstanding the many trials which I have experienced since I have been among you, strangely incline me to remain with you still. I hope, and fervently pray, that you will *immediately, unitedly, and efficiently*, seek out, if possible, some good minister, whose circumstances will allow him to settle with you on a smaller salary than mine will permit.

" I tenderly feel for you in your weak and reduced condition, and I am, and ever have been ready to do all for you which has seemed to be my duty to do.

" I trust I have been governed by a sense of moral obligation, and by a regard to the greatest good.

" Ardently praying that all things may work together for your highest interest, and that of your children, and of your children's children,

" I subscribe myself, in the faith and fellowship of the gospel, your affectionate pastor,

ELIJAH DEMOND."

On the 26th of October, in accordance with the above request, the pastoral and ministerial relation between Mr. Demond and the Church and Parish was dissolved.

On the 4th of December, following, the Church voted unanimously to invite the Rev. Ebenezer Newhall, of Oxford, to become their pastor; with which, on the 11th of December, the Parish concurred. On the 16th of January, 1833, Mr. Newhall was installed.

The meeting-house, being in a dilapidated state, at a meeting of the Parish, held April 13, 1840, it was considered whether the Parish should make extensive repairs upon it, or build a new house. No definite result was reached. The meeting was adjourned to May 4, at which time, after discussion, it was voted that steps be taken to appraise the pews, and the meeting was adjourned.

From the report made by "the Committee, chosen to settle with the pew holders, in the meeting-house, it appears that there were 52 pews in the house, which are thus described: '8 pews on the middle aisle,' '8 pews on the side aisle,' '20 wall pews,' and '16 gallery pews.'"

Signed by
HENRY RICE,
CALVIN WESTON,
ASA WHITE.

In August of this year, the Parish voted to make extensive repairs upon the meeting-house, and to empower the Building Committee to make the necessary contract for this purpose, and to borrow a sufficient sum of money to meet the expense.

Frequent Parish meetings were held during the year, for the furtherance of the work. The pews were taken out, the tall spire, which by its creakings in a high wind, had come to be a terror to nervous people, was taken down, or rather, it should be said, was toppled over by the tractive power of a large team of oxen, attached to a cable made fast to the spire, after three of the four oak timbers, which supported it, had been completely sawn asunder, though the fourth post resisted the best efforts of the huge team, until it also was partly divided, thus showing that the work of the fathers might have bid defiance to the tempests of another hundred years. The porches were taken off, and the house stripped to its frame, and then turned to front the south.

The frame, which had been nearly square, was lengthened, and the house finished in a more modern style, both externally and internally, so that it bore no resemblance to its former appearance. It was rededicated, with appropriate services, early in the autumn of 1841.

It appears from the report of the Committee that the total amount expended in this work of renovation was $1,980.54. The report is signed by Sewall Fiske, William Colburn, Daniel Weston, James Farrar, Amos Bemis, *Building Committee.*

At a Parish meeting held April 8, 1847, a Committee consisting of Sewall Fiske, Dea. James Farrar, Elisha Hagar, Gregory Stone and William Colburn, was chosen "to frame a code of By-Laws," which were reported at the next annual meeting and adopted.

The warrant for a special Parish meeting, held Sept. 18, 1848, contained the following articles:

"Art. 2. To see if the Parish will concur and acquiesce in the doings of the Committee of the Town, respecting the Town-House."

"Art. 3. To see if the Parish will consent to the removal of the sheds, now standing on the east side of the common, appoint a place to set them, or act anything relative to the subject of sheds or common."

Dea. James Farrar, Elisha Hagar and Gregory Stone were chosen a Committee, without instructions, to take charge of the interests of the Parish in the common.

It was also voted that the above-named horse sheds should be moved to the west side of the common; the work to be done under the supervision of the Committee on Sheds.

At an adjourned meeting of the Parish, held Oct. 9, 1848, a Committee, previously chosen to consider the matter of building a parsonage, reported favorably to the enterprise. At a subsequent stage of the meeting it was voted "to build a house," probably of a size, and at an expense, and on a site, to harmonize with the verbal report of the Committee, which is not recorded; and Daniel Weston, James Farrar and Asa White were chosen a Committee to carry the vote into effect.

The destruction of the church edifice is thus noticed in the Parish Records:

"Our holy and our beautiful house, where our fathers praised thee, is burned up with fire; and all our pleasant things are laid waste. Isaiah 64, 11."

On the evening of Tuesday, Nov. 1st, 1857, the House of Worship belonging to the First Parish in Lincoln, was discovered to be on fire, and was entirely consumed, between the hours of 8 and 10 o'clock P. M. Supposed, without doubt, to be the work of an incendiary.

ALONZO S. FISKE, *Clerk.*"

At a Parish meeting held Nov. 14, 1859, a Building Committee, consisting of Dea. James Farrar, Jr., George Hartwell, George M. Baker, Alonzo S. Fiske and George Flint, was chosen, and instructed to report a plan, or plans of a house of worsnip, with estimated expense, at a future meeting.

It was also voted "to accept the offer of the Second Parish of the use of their House of Worship every other Sabbath."

The Committee, at a subsequent meeting, made a report as to size of proposed house of worship, with details in regard to pews, gallery, vestry, &c., and estimated expense.

At an adjourned meeting, "after a lengthy discussion concerning the size of the house, form of the pews, location of the vestry, &c.," it was voted "that the whole subject be left with the Building Committee."

The Committee, after a careful examination of several new churches in the vicinity, decided to adopt plans presented by J. W. Silloway, architect, and early in the spring closed a contract with Kibbey & Co. to erect the edifice. The work was prosecuted vigorously, and the house was completed by the end of August, and on the 6th of September was dedicated by the same service with which Mr. Henry J. Richardson was ordained as pastor.

At the annual meeting held March 11th, 1861, the following resolutions respecting this work, introduced by Alonzo S. Fiske, Esq., were adopted, and ordered to be entered upon the Parish records:

"*Resolved*, That we owe an especial debt of gratitude to the Great Head of the Church for the kind and favorable manner in which He has led us through a season of darkness, doubt and misfortune; who has enabled us to raise and dedicate this beautiful House to His service, and who has sent an Under Shepherd to guide and watch over us, in whom we trust and confide.

"*Resolved*, That this House has been erected for the purpose of, and dedicated to, the worship of the Triune God, as understood and practiced by the Congregational Evangelical Churches of New England.

"*Resolved*, That our sincere and heartfelt thanks are due to all those who have so cheerfully and liberally contributed to the erection of this House, and that we humbly trust and pray that the Giver of all good will richly reward them in this world, and in the world to come with life everlasting.

"*Resolved*, That the Clerk be directed to transmit a copy of the foregoing resolutions to all who assisted in the erection of this house, who are not members of the Parish."

In this sketch of Parish history, nothing further has been contemplated than an outline of the principal events. No record is here made of many improvements of Parish property, made from time to time, and often involving a very considerable outlay of money.

The action of the Parish in this regard, in the summer of 1870, is perhaps too important to be passed without notice. The Town had voted to build a school-house, had made a liberal appropriation for it, and had made the School Committee and Selectmen a Building Committee, with instructions to locate the house upon the site of the old Centre Primary school-house.

The new building being very much larger than the old, it was believed that the Committee, in their efforts to adjust it to the necessities of the site and the common, had placed its northeast corner several feet beyond the dividing line between the Town and Parish, upon land which belongs to the Parish. The matter naturally created some agitation. The Committee of the Town had profound respect for the rights of the Parish, but believed that it had been the traditional policy of the Parish to permit the Town the free use of its common, if its own rights should not thereby be impaired. It was proposed, in this Committee, as an adjustment of the matter in question, that a sum of money be raised by voluntary subscription, sufficient to cover the expense of purchasing a certain amount of land of the owners of land on the north and west sides of the Parish lot, the title to be vested in the Parish, and of making certain improvements upon it, in order that the area about the church might be enlarged, and thus greater conveniences given to the citizens generally in their use of the public buildings about the common.

The proposition was favorably received by members of the Parish and others, and a sufficient sum of money was quickly pledged for the proposed improvement, subject to the order of the Parish, should it see fit to undertake the work. Thus much it has seemed necessary to say, in order that the subjoined records of the Parish, relative to this matter, may be intelligible to the reader.

In the furtherance of this matter, at a Parish meeting held on the 26th of September, 1870, a motion was made and carried to choose a Committee to confer with the owners of horse-sheds about the church in respect to changing their location, and with Messrs. Elisha and Albert Hagar, and James L. Chapin, in relation to purchasing a certain amount of land from their respective lots on the north and west sides of the church.

This Committee, consisting of Messrs. A. S. Fiske, Deacon James Farrar and Leonard Weston, subsequently consulted the parties interested, made the negotiations they were empowered to make, and completed the proposed improvements.

At the Parish meeting on the above date, the following communication was read:

"LINCOLN, Sept. 6th, 1870.

"The Building Committee, appointed by the Town to carry into effect its vote to erect a School-House, respectfully submit to the First Parish, that in pursuance of their duties under instructions of the Town, they located said School-House on land occupied by the old Primary School-House and adjacent thereto, without intention of trespassing on the rights of any parties.

"Respectfully submitted for the Committee,

"SAMUEL HARTWELL, *Clerk pro tem.*"

"It was then voted that the Parish cheerfully acquiesce in the Town's building a School-House in part on Parish land, and in occupying the same, so long as it may be improved for school purposes."

It will be observed that the language of the Building Committee is guarded; it not being deemed consistent with their position, as agents of the Town, to make other than a respectful statement of facts in regard to locating the house, to the Parish.

It will also be observed that the Parish, as in duty bound to itself, in its gracious minute, concedes to the Town simply the right of occupancy, for a specific purpose, of a certain amount of land.

VIII.

PASTORS.

The Rev. William Lawrence,

The first pastor of the church, was descended from John Lawrence, whose name is on the earliest list of proprietors of Watertown, extant, and who is known to have been a resident in 1675, although the date of his arrival in America is not known.

His ancestral lineage has been traced back to ROBERT LAWRENCE, of Lancashire, England. "Attending his sovereign, Richard Cœur de Leon, to the war of the Crusades in the Holy Land, he so distinguished himself in the siege of Acre, that he was knighted 'Sir Robert of Ashton Hall,' and obtained for his arms, 'Argent, a cross raguly gules,' A. D. 1191."

John Lawrence removed to Groton in 1662, and is known to have been a substantial citizen of good repute. He was married twice and had fifteen children. His second son, Nathaniel, born Oct. 15, 1639, the great-grandfather of Rev. William, was admitted a freeman May 15, 1672. He was, while comparatively a young man, chosen a deacon of the Groton Church. He held many offices of trust in the town, and represented it in the General Court. In advanced life he removed to Cambridge Farms [Lexington], where he died in 1724, aged 85. Dea. Nathaniel Lawrence's fourth child and second son, John, was born July 29, 1667. He was a blacksmith and farmer, and married, in Groton, Anna Tarbell. He removed from Groton to Cambridge Farms, where he and his wife were received into the church, Feb. 9, 1698–9. He died March 12, 1745–7, aged seventy-nine years and seven months. "He was a man of understanding and piety, and sustained important offices and relations in society, devoting himself especially to the support of schools and the gospel of Christ."

Col. William Lawrence, fourth son of John, and father of the Lincoln pastor, was born Aug. 11, 1697, and married Susanna Prescott, daughter of Jonas Prescott, Esq., of Groton, June 27, 1722. He died in 1764 and his widow in 1771. Epitaphs upon their monuments in the old burial ground at Groton read thus:

> "Here lye the remaines of Col. William Lawrence, who departed this life May 19, A. D. 1764, anno ætatis 67. He was a gentleman who, in military life, rose from the rank of Capt. Lieut. to the command of a regiment. In the year 1739, he was made Justice of the Peace; afterwards Quorum Unus, a special Justice of the Court of Common Pleas, for the County of Middlesex, and a standing Justice of that county. He for many years represented the town of Groton, with the districts of Pepperell and Shirley, in the General Assembly of the Province. In all his public betrustments he acquitted himself with fidelity and honour. In private life, his behaviour was becoming his Christian profession. He was remarkably industrious in the improvement of time; just in his dealings; a good neighbour; a faithful friend; patient of injuries, and ready to forgive them; grateful to benefactors; very ready in affording assistance to the widow and fatherless; and merciful to all proper objects of pity. He was a strict observer of the Lord's Day, a constant and serious attender on the public exercises of religion, and devout worshipper of God in his family."

His wife is described as "a woman of piety and good sense; an industrious, prudent wife; an indulgent parent; a good neighbor; a faithful friend; a hater of hypocrisy and guile; a lover of hospitality; patient under affliction; and resigned to the will of heaven in death."

From such a respectable and godly ancestry was the first pastor of this church descended.

The Reverend William Lawrence, eldest child of Col. William, was born in Groton, May 7, 1723, and graduated at Harvard College in 1743.

He began to preach at Lincoln, as a candidate for the pastorate, in April, 1748. On the 18th of May the Church and Precinct held a meeting and voted, 22 to 7, to invite him to become their minister.

He was ordained on the 7th of December following.

It is a matter of regret that we have not fuller sources of information respecting Mr. Lawrence's work as a preacher and pastor. But had we no other source of judgment than the records of the church, and the character of the men raised up under his ministry, we should be justified in believing that he was an able, judicious and devoted minister of the gospel. Hardly a year passed in which there were not more or less additions to the church. In settling difficulties and conducting matters of discipline, he seems to have had very great personal influence. In the History of Concord is this notice of him:

"During his ministry, his church, unlike many in the neighborhood, enjoyed great peace; 122 persons were admitted into full communion, 31 of whom were from other churches, the remainder by original profession; 120 owned the covenant; 605 were baptized; 122 marriages were solemnized; and 294 died. His epitaph in the Lincoln burying-ground reads thus:

"'In memory of the Rev. William Lawrence, A. M., Pastor of the Church of Christ in Lincoln, who died April 11, 1780, in the 57th year of his age, and 32d of his ministry. He was a gentleman of good abilities, and firm supporter of the order of the churches. In his last sickness, which was long and distressing, he exhibited a temper characteristic of the minister and Christian. 'Be thou faithful unto death, and I will give thee a crown of life.' "

Mr. Lawrence married Love Adams, a daughter of one of his parishioners, Feb. 7, 1750–1. Mrs. Lawrence was admitted to the church, by profession of faith, in November of the preceding year. Her father, John Adams, great-grandson of Henry Adams (who came from Devonshire, England, and settled in Quincy, ancestor of the distinguished family of that town), married Love Minott, of Concord, in 1722, and died Oct. 25, 1725, leaving two children, John and Love. Mrs. Love Lawrence survived her husband forty years, and died Jan. 3, 1820, in the ninety-fifth year of her age.

Their children were:

1. *William*, born April 10, 1752. He married in 1780, Eunice, daughter of Capt. Nathan Brown, of Lincoln. Six children were born to them.

2. *Love*, born April 18, 1754. She married Sept. 4, 1770, Dr. Joseph Adams, who survived her, and died in England in 1807.

3. *John Prescott*, born Dec. 24, 1755. He married in 1786, Abby Kane, and settled as a physician at Fort Edwards, N. Y., where children were born to them. He died Jan. 28, 1808.

4. *Susanna*, born Jan. 4, 1758, and died in 1836.

5. *Sarah*, born May 12, 1760. She married Oct. 30, 1783, Samuel Bass, Esq., of Braintree, a graduate of Harvard College in 1782, a man "highly esteemed and respected by a numerous circle of friends through a long life of usefulness." He died in 1842, at the age of eighty-five years. Mrs. Bass died in 1822. They had seven children.

6. *Phebe*, born Sept. 2, 1762. She married Oct. 30,

1783, Rev. Edmund Foster, of Littleton, who was born in Reading in 1752, graduated at Yale College in 1778, lived through a ministry of nearly half a century, and died in 1826, aged seventy-four years. Mrs. Foster died in 1812. They had a family of thirteen children.

7. *Anna*, born March 25, 1764, and married James de Wolf. She died in 1807.

8. *Mary*, born Nov. 1, 1767. She married Oct. 30, 1796, Asa Brooks, of Concord. They had five children.

9. *Abel*, born Aug. 23, 1771. He married Mary Hodge, of St. Germain, England. He died in 1810, leaving six children.

The five younger daughters of Mr. Lawrence united with the church on the same day, Aug. 3, 1783.

The Rev. Charles Stearns, D. D.,

The second Pastor of the church, like his predecessor, was descended from one of the early colonists of Massachusetts Bay.

Among the first settlers of Watertown were Isaac and Charles Stearns. Both have many descendants. Among those of the former have been several eminent New England clergymen. The Lincoln pastor was descended from Charles, while his contemporary and neighbor, Rev. Samuel Stearns, of Bedford, was descended from Isaac.

Rev. Charles Stearns, of the fifth generation from the first Charles, was the seventh child and fourth son of Thomas Stearns, and was born in Lunenburg, July 19, 1753. The two eldest of the eleven children of Thomas and Lydia [Mansfield] Stearns, were born in Lynn; the births of the next seven are recorded in Lunenburg. Leaving Lunenburg, Thomas Stearns went to Fitchburg, but soon removed to Leominster, where he died in 1811, in the ninety-fourth year of his age.

Charles Stearns entered Harvard College in 1769 and graduated in 1773. Immediately after his graduation he engaged in teaching, at the same time pursuing the study of theology, but at what time, and by what association he was licensed to preach has not been ascertained. He was tutor at Harvard in 1780–81. Mr. Stearns began to preach at Lincoln in October, 1780. On the 15th of January, 1781, he received a unanimous call from the church, with which the town concurred on the 5th of February, to settle with them in the gospel ministry. The town voted him two hundred and twenty pounds in hard money, or its equivalent (to which seventy pounds were subsequently added), as a settlement, and eighty pounds and fifteen cords of wood, as a salary. He was ordained November 7, 1781.

"In 1792 several of the leading citizens of Lincoln united in establishing a school of a high order of which Mr. Stearns became the Preceptor. This school was sustained about ten years and was very successful." "In 1810 Mr. Stearns received the degree of Doctor of Divinity from Harvard College. He was also made Fellow of the American Academy of Arts and Sciences."

Dr. Stearns' ministry of nearly forty-five years seems to have been remarkably free from distracting influences.

The church had 96 members at the time of his ordination. He received 155 persons to full communion, 78 owned the covenant and 536 were baptized. Dr. Stearns was a man of vigorous health and much mental activity, which he retained in an unusual degree in old age. He was of medium height and very portly. While he was irascible under provocation, yet with a mind of benevolent cast and a cheerful disposition was united a warm social nature and ready sympathy, especially with the youth of his congregation. At times, however, when unusually occupied with his studies, he was given to fits of abstraction which rendered him almost oblivious to what was passing about him.

"He preached, for the last time, on the first Sabbath in July, 1826, and a few days after was taken with an acute disease (it is believed to have been bilious colic) which ended his life on the 26th day of that month. Funeral services were held on the 29th, a sermon being preached by the Rev. Dr. Ripley, of Concord."

On the monument erected to his memory by the town is the following inscription:

> "He was distinguished for his high attainments in various branches of science; for strength and soundness of mind; for method and accuracy in reasoning and facility in communicating knowledge. By his piety, benevolence and learning he gained the affection and respect of his beloved people, the esteem and confidence of his numerous friends, and the well-deserved honors of literary societies. His life was full of practical goodness, the genuine fruit of deep-felt piety, and his death of religious hope and peace. By the habitual exercise of faith, humility, patience and charity, he exhibited Christianity in a strong and prominent light; and is gone it is believed to enjoy the rewards of a good and faithful servant of Jesus Christ."

Dr. Sprague, in his *Annals of the American Pulpit*, has classed Dr. Stearns with the Unitarian divines. He is said to have called himself a Moderate Calvinist, and a careful examination of his "Principles of Religion and Morality," a text-book for schools, and private instruction in families, or his sermon, delivered before the Convention of Congregational ministers in Boston in 1815, will show that he is thus classed as accurately as he can be by any single term. In the section in the first named work, entitled "Doctrines peculiar to Christianity," while Dr.

Stearns does not recognize the Athanasian doctrine of the Trinity, he does distinctly say ; (1) "That Jesus Christ is, in a sense peculiar to himself, the son of God ; (2) "That he became incarnate, being born of the Virgin Mary ;" (3) "That he made atonement for the sins of men by his sufferings and death. So that by the righteousness and passion of Christ, we have the remission of sins ;" (4) "That for his sake the Holy Ghost is given to be our comforter and guide, and to work in us the good pleasure of the Father ;" (5) "That he dwelleth forever in heaven as the intercessor of the saints with God ;" (6) "That there will be a general resurrection of the dead ;" (7) "That there will be a day of judgment, in which all men shall be judged according to their works ;" (9) "Eternal future happiness is promised the saints and everlasting destruction threatened to sinners." "The resurrection of Jesus Christ proves that he was no imposter ; and, he being a true witness, then these doctrines are certainly true."

In the *Annals of the American Pulpit*, Letters of Reminiscence of Dr. Stearns are given by Rev. Nathaniel Whitman of Deerfield, Rev. Joseph Field, D. D. of Weston, Rev. Samuel Sewall, of Burlington, and Rev. John B. Wight, of Wayland. Mr. Whitman gives the following : A meeting had been appointed at Concord to form a Bible Society for Middlesex County. The notice was insufficient and the attendance consequently small. Dr. Stearns was chosen moderator. The question was "'What shall we do? Shall we now organize or adjourn for a fuller meeting?' Dr. M. pleaded earnestly for organization, then Dr. R. pleaded as earnestly for adjournment. Thus we were in quite a quandary. The moderator looking blandly around, said 'Dr. M. I admire your zeal, for it is good to be always zealous in a good cause ; and I also, Dr. R., admire your conservatism, because we should let our moderation be known to all men, inasmuch as the Lord is at hand.' Then, 'Gentlemen, is it your pleasure that we adjourn?' and the general response was an emphatic *yea.*" Dr. Stearns was chosen to preach at the adjourned meeting. "His sermon was an elaborate and well-adapted discussion of the leading characteristics and infinite value of the Bible; of the need of its distribution far and wide; and our obligation to labor systematically in such a cause."

Dr. Stearns married Miss Susanna Cowdry, of Reading, the same year of his ordination. They had the following children:

1. *Susanna*, born October 6, 1782, died November 17, 1808, unmarried.

2. *Charles*, born Feb. 16, 1784; for many years connected with the Tremont Bank, in Boston. He married, in 1809, Abby Bannister, of Southboro', and (2d) in 1828, Sarah Carter, of Charlestown.

3. *Thomas*, born August, 1785; a physician; M.D., Harvard University, 1812; practiced ten years in Mount Vernon, Me.; then moved to Sudbury. He married, in 1812, Margaret Loring Heverson, of Cohasset; (2d), Catherine Prentiss, of Medfield; (3d), Eloise More, of Sudbury.

4. *Julia*, born April 6, 1787. She married, Dec. 22, 1808, Charles Wheeler, Esq., of Lincoln.

5. *Sarah*, born July 5, 1789, died October 8, 1801.

6. *Elizabeth Frances*, born Feb. 15, 1791; died Nov. 20, 1844, unmarried.

7. *William Lawrence*, born Oct. 30, 1793, graduated at Harvard College in 1820, studied theology with his father, and was ordained at Stoughton, Nov. 21st, 1827, and was afterwards pastor in Rowe. He married Mary Munroe, of Lincoln, June 5, 1828.

8. *Daniel Mansfield*, twin brother of the preceding,

graduated at Brown University in 1822; was installed over a church in Dennis in 1828; was dismissed from his charge in 1839, and returned to Lincoln, where he died in 1842. He married, in 1825, Betsey Munroe, of Lincoln.

9. *Rebecca*, born November 15, 1794; died Jan. 5, 1813.

10. *Samuel*, born Aug. 24, died Oct. 29, 1796.

11. *Edwin*, born April 13, died June 26, 1798.

The following works, by Dr. Stearns, were published:

"The Ladies' Philosophy of Love; a Poem in four Cantos." Written in 1774, while a student in college, and published in 1797.

"A Sermon at the Exhibition of Sacred Music in Lincoln."

"Dramatic Dialogues, for the use of Schools." Published in 1798.

"A Sermon, preached Nov. 11, 1806, at the Interment of the Hon. Eleazer Brooks."

"A Sermon, delivered at Concord, before the Bible Society, April 26, 1815."

"A Sermon, delivered before the Convention of Congregational Ministers in Massachusetts, in Boston, June 1, 1815."

"Principles of Religion and Morality." First edition in 1798, second in 1807.

"A Sermon at the Interment of Mrs. Foster, of Littleton."

Elijah Demond,

The third pastor of this church, was born in Rutland, Nov. 1, 1790. His father's family did not, like those of his predecessors, belong to the early colonists of the State, his grandfathers being immigrants, the one from Scotland and the other from Ireland, and settlers in Leicester, Mass.

Mr. Demond graduated at Dartmouth College in 1816, pursued a course of theological study at Andover, graduating in the class of 1820, and was ordained at West Newbury, March 7, 1821, and was subsequently pastor of the churches in Lincoln, Holliston and Princeton. After the termination of his pastoral work at Princeton, he became an agent of the American Tract Society, and was subsequently acting pastor of churches in Northbridge, Douglas, Shrewsbury, Falmouth and Chilmark.

Mr. Demond was installed pastor of this church Nov. 7, 1827. It was a very critical time in the history of the church. The older churches, of the cluster with which this was connected, were moving, at first by very slight deflections, from the doctrines and order on which they had been established; and on the successor of Dr. Stearns, under God, it depended whether this church should drift, with neighboring churches, on the Unitarian wave, or remain firmly anchored to the faith of the fathers.

The task that devolved on Mr. Demond was a delicate and difficult one.

Dr. Stearns evidently had desired to occupy middle ground between the Calvanistic and Unitarian parties, as the lines of separation were being drawn. Substantially orthodox, he deprecated the discussions and agitations which were disturbing so many parishes, and the impending division between the orthodox and non-orthodox elements.

Differences of belief in regard to important doctrines, he does not seem to have regarded as a bar to ministerial fellowship.

His preaching, in his last years, it is believed was less evangelical than the apostolic models. The result was what may always be expected where pulpit ministrations have not a clear and distinct biblical doctrinal basis; a portion of his hearers came to reject the doctrinal standards of the New England churches, and the truths which are involved in the covenant which the church adopted when it was organized.

Mr. Demond held fully these doctrines, and believed that they should be distinctly set forth. As he became acquainted with this parish he saw that his views of truth would not be acceptable to many of his hearers, and after he accepted the call would gladly have withdrawn his acceptance, so impressed was he with the thought that his preaching would be sure to arouse a deep opposition to his work.

He found, after entering upon his ministry, that many of his hearers were in great need of doctrinal instruction. This need he endeavored to meet, and was the means of leading not a few to settled religious convictions. His refusal to exchange pulpits with neighboring Unitarian pastors, as he anticipated, gave offence to some of the most influential men of his parish, which led to their withdrawal of connection with it. The evangelical and unevangelical elements became more and more distinct, the affinities of individuals drawing them one way or the other.

The conservative tendencies of the older members of the church, united with the power of sacred associations and family ties, probably retarded the progress of elimination and separation, so that the work which was commenced early in Mr. Demond's ministry, of individuals leaving the Lincoln Sabbath services, for those in Concord or elsewhere, culminated in 1842 in the formation of the Unitarian church.

Those who were most opposed to the pastor regarded him as rigid and uncharitable, and not a few as distant and austere. Those who agreed with him in doctrinal views regard him as a defender of the faith and delivered to the saints and a faithful servant of Jesus Christ. They who have seen him in his serene and mellow old age, with undimmed faculties, cannot doubt that, in the trying circumstances in which he was placed, his measures were judicious and in accordance with his views of duty. If his course offended some of his church and more of his parish, it is to be remembered that it was a result which was inevitable, with such difference of views between the pastor and his disaffected parishioners.

Beside correcting the lax doctrinal tendencies of his congregation which carried so many of the neighboring parishes to Unitarianism, Mr. Demond was obliged to meet the proselyting efforts of several active Christians of his parish who had joined Baptist churches in other places, and who, not content with satisfying their own consciences with regard to this initiatory rite to Christ's church, by being baptized themselves by immersion, were endeavoring to bring members of the church and new converts to a renunciation of the ordinance, as administered to believers and their children in this church from the beginning. The pastor, to meet these aggressive movements, took up the subject in the pulpit and in private conversations, and convinced many, who were disturbed or wavering, that the practice of the church is supported by scriptural warrant. While carrying forward the special work of reaffirming the doctrinal symbols of the church, faithful labor for the conversion of souls was blessed; thirty-two persons were added to the church during the five years of Mr. Demond's pastorate. These years, though a period of trial and perplexity, when we consider what was accomplished in them, may be regarded as years of special divine favor.

Mr. Demond was married on the 29th of May, 1821, to Miss Lucy Brown, daughter of Aaron Brown, Esq., of Groton. Mr. Demond is spending the evening of his life in Westboro'. Mrs. Demond has been dead several years. A son and two daughters survive her.

Ebenezer Newhall,

The fourth pastor of this church, was born in New Ipswich, N. H., Aug. 5, 1789. His earliest ancestor of the same name in this country came from England and settled in Salem or Lynn. At the age of sixteen years, he entered the store of a merchant in Salem, Mass., where he remained for several years.

The habits of promptness, exactness and careful attention to matters in hand acquired there, Mr. Newhall found of much service in his subsequent professional life. His plans for a business career being broken up, by untoward circumstances, he returned to his birth-place and entered Appleton Academy, and, after two years of preparatory study, was admitted to Harvard College in 1814, where he graduated in 1818. He taught in Phillips Academy, Andover, the following year, at the same time pursuing the studies of the Junior class in the Theological Seminary from which he graduated in the class of 1821. He engaged, under the direction of the Mass. Home Missionary Society, in Missionary labor in Maine for one year. Returning to Massachusetts, Mr. Newhall received calls in a few months to the Congregational churches in Palmer, Holden and Oxford. He accepted the call to the church in Oxford, where he was ordained in December, 1823. He remained the pastor of that church nearly nine years.

Mr. Newhall was installed at Lincoln Jan. 16, 1833, where he remained until April 22, 1847. He was dismissed to accept a call to the church in Willsboro', New York. After a five years' ministry in that pastorate, he became the acting pastor of the church in Chesterfield, N. H., where he remained for two years. He was installed over the church in Litchfield, N. H., in July, 1854, and resigned his charge on the last Sabbath in 1862.

Since leaving Litchfield he has resided in Cambridge.

The ninth year of Mr. Newhall's pastorate, the year 1842, was marked by a deeper and more general interest in religion than any other, perhaps, in the history of the church. Twenty-five persons were added to the church, nineteen of them by profession of faith. Mr. Newhall was a man of very methodical habits in study, and in all things that pertained to his pastoral work; of much equanimity, dignified and courteous in his manners, always enjoying the confidence of the people to whom he ministered, and who sought to fulfil the apostolic injunction to bishops.

Mr. Newhall was married, Sept. 16, 1824, to Miss Sarah Burr Clark, daughter of Stoddard Adams Clark, of the bar of New York.

William Chamberlain Jackson,

The fifth pastor of this church, was born in Eaton, N. H., Feb. 17, 1808. He was the son of Daniel and Abigail [Merrill] Jackson. The Merrill family were among the earliest settlers of Conway. Mr. Jackson's grandfather, James Jackson, was a physician, and is believed to have come to Eaton, where he followed his profession, from Portsmouth. Having spent his childhood with an uncle in Jefferson, he entered Dartmouth College, where he graduated in 1831. After teaching one year at Westminster, Mass., he entered Andover Theological Seminary, and graduated in the class of 1835.

He was married to Miss Mary A. Sawyer, of Westminster, Sept. 9, 1835.

He was ordained at Lancaster, N. H., Oct. 13, 1835, and soon after sailed with Mrs. Jackson from Boston as a missionary of the A. B. C. F. M., appointed to the mission in Eastern Turkey.

His stations were Trebizond and Erzroom. After nearly ten years' stay abroad, he returned to this country, chiefly on account of the impaired health of Mrs. Jackson, arriving in Boston Dec. 6, 1845.

Mr. Jackson was installed as pastor of this church on the 15th of April, 1848, and was dismissed from its pastorate Oct. 12, 1858.

In November of the following year he became the pastor of the church in Dunstable, where he remained until October, 1867.

He is at present acting pastor of the church in Brentwood, N. H.

Mr. Jackson, in his pastorate in Lincoln, and in all his ministerial labor, has been recognized as an able, judicious and devout minister of the Gospel. His work for many years has been prosecuted under peculiar difficulties, owing to ill health in his family; yet in addition to his pastoral work, while in Lincoln, he wrote for many months, regularly, for the *Congregationalist*. He is also favorably known as an author of Sabbath-school question books.

Henry Jackson Richardson,

The sixth and present pastor of this church, was born in Middleton, June 23, 1829, graduated at Amherst College in 1855, and at Andover Theological Seminary in 1859.

He is descended from Samuel Richardson, who was born in England, and with his brothers, Ezekiel and Thomas, came to America, probably in the fleet with Winthrop, in 1630. These brothers were citizens of Charlestown for a few years, and were all members of the First Church in that place.

Ezekiel, apparently the eldest, was representative of Charlestown in the General Court of 1635; selectman in 1640; and he and his two brothers were three of the seven Commissioners appointed that year, by the church in Charlestown, to effect the settlement of Woburn, which was originally a grant of land, made, in 1640, by the General Court of Massachusetts, to Charlestown. Samuel and Ezekiel Richardson were members of the first board of Selectmen in Woburn. Of the three Richardsons, Sewall, in his History of Woburn, says: "They were members of the church at its foundation, men highly respected in their day, and much employed in the business of the town. Their descendants, bearing the name of Richardson, long have been, and still are, more numerous than persons of any other name in Woburn, and among them have been found some of the most valued members of the church and citizens of the place."

Solomon Richardson, grandson of Samuel and great-grandfather of the subject of the present sketch, removed from Woburn to that part of Salem Village which subsequently became a part of Middleton, when the town was incorporated in 1729. His son Stephen and grandson Daniel, grandfather and father of the Lincoln pastor, were residents during life of Middleton.

Mr. Richardson was approbated to preach by the Essex South Association, during his senior year at Andover. He first preached in Lincoln in the autumn of 1859, received a call to the pastorate from the Church and Parish in the following winter, and was ordained as pastor on the 6th of September, 1860, the present church edifice being dedicated by the same service.

Mr. Richardson was married to Mrs. Harriet A. [Colburn] French, of St. Paul, Minn., daughter of Dea. William Colburn, June 26, 1864.

PASTORS.

1. **William Lawrence**, born in Groton, on May 7, 1723; graduated H. U., 1743; installed Dec. 7, 1748; died April 11, 1780; length of Pastorate, 31 yrs., 4 mos.
2. **Charles Stearns**, D. D., born in Lunenburg, July 19, 1753; graduated H. U., 1773; installed Nov. 17, 1781; died July 26, 1826; length of Pastorate, 45 yrs., 8 mos.
3. **Elijah Demond**, born in Rutland, Nov. 1, 1790; graduated D. C., 1816; installed Nov. 7, 1827; dismissed Oct. 26, 1832; length of Pastorate, 4 yrs., 11 mos.
4. **Ebenezer Newhall**, born in New Ipswich, N. H., Aug. 5, 1789; graduated H. U., 1818; installed June 16, 1835; dismissed April 22, 1849; length of Pastorate, 14 yrs., 3 mos.
5. **William C. Jackson**, born in Eaton (now Madison), N. H., Feb. 17, 1808; graduated D. C., 1831; installed April 26, 1848; dismissed Oct. 12, 1858; length of Pastorate, 10 yrs., 5 mos.
6. **Henry J. Richardson**, born in Middleton, June 23, 1829; graduated A. C., 1855, and at Andover Theol. Seminary, 1859; installed Sept. 6, 1860.

IX.

DEACONS.

Dea. Benjamin Brown,

Was one of the persons named in the act of incorporation in 1747, when the future town of Lincoln became the Second Precinct of Concord. He was born Feb. 27, 1681-2, and died March 11, 1753. He was grandson of Captain Abraham Browne, who was one of the first settlers of Watertown, and one of the most respected and influential citizens of the town.

Dea. Brown married Anna Garfield, Feb. 27, 1702-3, and settled in that part of Watertown, which subsequently became a part of Lincoln. He was chosen deacon of the Weston Church, April 20, 1715. When the new Church was formed in Lincoln he was one of the "elders," and was elected standing moderator. His name stands first of the twenty-five men by whom a meeting-house was erected, nearly completed and given to the precinct. He probably was not elected deacon after the ordination of Mr. Lawrence, on account of his advanced age. Dea. Brown enjoyed the highest respect of his fellow-citizens for his civil and Christian virtues.

Dea. Joshua Brooks,

The first deacon of that name in the Lincoln Church, was the son of Noah, of Concord, afterwards of Acton, and grandson of Joshua, of Concord, a tanner, who settled in that part of the town, which afterward became a part of Lincoln, and who married in Watertown, Oct. 17, 1653, Hannah Mason, daughter of Captain Hugh Mason. This Joshua was the eldest son of Captain Thomas and Grace Brooks, of whom Bond says, "Neither the date of his arrival nor the place of his embarkation has been ascertained; but there is reason to suppose that he came from London." He first settled in Watertown, and was one of "the townsmen, then inhabiting," to whom the "Beaver Brook ploughlands" were granted in 1636; was admitted a freeman, Dec. 7, 1636, while residing in Watertown, and subsequently came to Concord, where he was made Captain of the Militia, and received various other appointments of honor and trust. His daughter, Mary, married Capt. Timothy Wheeler. The first deacon of Lincoln was born Oct. 14, 1688, and married Lydia Wheeler, April 24, 1713. His second wife was widow Mary Wheeler, mother of Dea. Edmund Wheeler, whom he married June 4, 1751. He died June 26, 1768.

Dea. Brooks was one of the twenty-two persons who built the meeting-house, and one of the founders of the Church. He was moderator of meetings of the Church and precinct held in 1748, with reference to obtaining a pastor, and with Hon. Chambers Russell and Capt. Samuel Bond, acted as a committee to treat with Mr. Lawrence with reference to settlement. He was evidently held in the highest esteem by his fellow-citizens.

Dea. John Gove,

Was born in Cambridge, Nov. 2, 1707. His father, Jonathan Gove, one of the founders of this Church, removed from Cambridge to Weston, to that part of it which became a part of Lincoln, between 1723 and 1731. Dea. Gove's great-grandfather, John Gove, came from London about 1650 and settled in Cambridge, and died there Jan. 16, 1681–2. Dea. Gove was chosen to the office of deacon in 1749, and continued in office probably thirty-five or forty years. The date of his death has not been ascertained. He was married Jan. 27, 1737–8, to Tabitha, eldest daughter of Dea. Thomas Livermore, for many years one of the leading citizens of the West Precinct of Watertown (Waltham), and forty-three years a deacon in that Church. Dea. Gove had six children. His second son, Jonathan, born Aug. 22, 1746, graduated at Harvard College in 1768, and was for many years a distinguished physician and civilian, in New Boston, N. H. One of Dr. Gove's sons, Charles Frederick, was long a distinguished jurist of his native State.

Dea. Samuel Farrar,

Who was the youngest son of George Farrar, whose grandfather, Jacob Farrar, was one of the first settlers of Lancaster, was born Sept. 28, 1708, and married Jan. 13, 1731–2, Lydia Barrett, of Concord. He united with this Church, by letter, from Concord, in 1758, and was elected one of its deacons in 1763. He was one of the selectmen of Concord in 1754, when this town was set off, and afterwards held the same office in Lincoln for several years, was town clerk in 1758, and from 1760 to 1766, and representative in 1766–1768.

The town, which distinguished itself for its patriotic efforts in the Revolution, chose a Committee of Correspondence, Nov. 2, 1773, consisting of Dea. Farrar, Capt. Eleazer Brooks and Capt. Abijah Pierce. This committee, of which Dea. Farrar was chairman, represented the town in the county convention, held at Concord on the 30th and 31st of August, 1774,—a convention of 150 delegates, representing every town in the county, and in which public affairs were discussed with great ability and ardent patriotism, and a series of important resolutions adopted. This committee also represented the town in the first Provincial Congress,—a body similar to a modern State Convention,—which convened at Salem, Friday, Oct. 7, 1774, adjourned the same day, and met at Concord the following Tuesday. This body composed of 288 members, presided over by Hon. John Hancock, by its proceedings very powerfully influenced public sentiment.

Dea. Farrar was a zealous and determined patriot, and though 66 years old, took part in the battle at Concord, April 19, 1775. He presented to the town the burial ground near the Church. His father, who died May 15, 1760, is buried there, and he may have purchased it with reference to his interment. In the same lot his own remains lie, his tombstone bearing the following inscription:—"For many years an officer of the Church of Christ in this town. He used the office of a deacon well, to the acceptance of his brethren. He was a friend to the poor, a pattern of domestic virtues, an example of temperance and sobriety, and of constant attendance on the duties of religion. He died with pleasing hope of future happiness through the merits of the great Redeemer, April 18, 1783, in the 75th year of his age."

Dea. Joshua Brooks, Jr.,

Was born Jan. 9, 1721, united with the Church in 1752, and was elected one of the deacons eleven years after, at the same time with Dea. Farrar. They were elected "to serve in the Office of a Deacon together with those already in that Office." His character and the esteem in which he was held may be learned from the inscription on his tombstone:—"Dea. Joshua Brooks, who worthily sustained that office 20 years in this place. In his life he was remarkable for striking evidences of piety, for singular love to men, for many and exemplary deeds of kindness and liberality to the ministers of the Gospel, to the poor, the fatherless and the widow. Serene and cheerful in his mind, free, obliging and sincere in conversation, he commanded general love and esteem from every human heart. Died, March, 1790, in the 70th year of his age."

Dea. Edmund Wheeler,

Was the son of Thomas Wheeler, one of the original members of the Church, and supposed to be grandson of Capt. Thomas Wheeler, who commanded a company of militia at Brookfield, August, 1675, who bought eight hundred acres of land north of Groton in 1674.

Shattuck (History of Concord) says:—"This name (Wheeler) was originally, and has ever been borne by more persons than any other in the town. George, Joseph and Obadiah were among the first settlers; and Ephraim, Thomas and Timothy came in 1639, and were all heads of families. Tradition says they came from Wales, but it is uncertain. Their descendants have been so numerous, and so many have borne the same Christian name, that their genealogy is traced with great difficulty." Dea. Edmund married June 24, 1756, Miss Eunice Munroe. He with his wife acknowledged the covenant, April 10, 1757, and was received to full communion in July of 1762. It appears from the Church records that very many young persons in the early history of the Church acknowledged the covenant in their early married life, and that not a few in this relation to the Church subsequently came into full communion.

Deacon Wheeler was elected one of the deacons, May 6, 1784, and died in 1805.

Dea. Samuel Farrar, Jr.,

Was born February 14, 1737, and married, February 13, 1772, Miss Mercy Hoar, and with his wife was united with the Church the following year.

He was a Captain of the militia, at the battle of Concord, April 19, 1775, and distinguished himself by efficient service in the war of the Revolution. He was regarded as a man of great energy of character and strength of mind. His son, Samuel, a graduate of Harvard of the class of 1797, was for many years Treasurer of the Andover Theological Seminary, and his son, John, Professor of Mathematics and Natural Philosophy in Harvard University.

Deacon Farrar died in 1829, aged 92 years, having been a member of the Church 54 years, and in the diaconate 45 years.

Dea. Eleazer Brooks,

"Was the son of Mr. Job Brooks, and a descendant of the fifth generation from Capt. Thomas Brooks." "His grandfather was Daniel, and his great-grandfather Joshua Brooks." His father was thus a cousin of Dea. Joshua, Senior, of this Church.

The son of a farmer in moderate circumstances, he was expected to follow the same avocation. Although his advantages for education were inferior to those possessed by most young men of his day, his thirst for knowledge, led him to a diligent improvement of such opportunities as he had for educating himself, and in this work he made a wise selection of such literary and scientific works as were within his reach. By this judicious plan of English reading, with much reflection, and by conversation with intelligent men, he acquired large stores of knowledge, and what was more difficult, a thoroughly disciplined mind. His grasp of mind, sharp discrimination and mastery of a pure English style, may be seen in a very able letter addressed to citizens of Boston, on the 20th of Dec., 1773, who had desired an expression of the sentiments of the town on the questions then agitating the province.

Dr. Stearns says of him, in his funeral sermon:—"In the art of reasoning he was expert, and deeply read in the philosophy of the mind. * * * He never suffered himself to dispute with heat or acrimony. His object was to state points fairly, and analyze them accurately, with the single view of discovering the truth. Those, who at any time complained of his manner of treating subjects, used generally to say, he was too attentive to the niceties of Logic and Metaphysics; *i. e.*, he examined his subject too minutely and accurately. If this be a fault, it must be confessed it is one in which disputants are not accustomed to err. In one instance, then, it may be excused. Or rather, should it not be commended as a virtue? He had a competent share of mathematical knowledge. This he must have acquired without any living preceptor, his own genius excepted.

"In theology, he was not merely conversant, but deeply versed in the science. He not only knew his duty as a Christian, but was acquainted with the different schools; knew their characteristic opinions, their modes of defending them, and their points of controversy one with another.

"Few men could more ably defend their own sentiments, or treat with more candor the arguments and opinions of others. He held truth without persecuting error. He strenuously maintained his own faith; yet discovered no animosity against those who opposed him. * * * He was, to crown the whole of his character, a very devout, serious person. * * He showed his desire to honor the blessed Jesus, by accepting the office of deacon in the Church of Christ, at an advanced stage of life. Though sated of worldly honors; this, of being in office under his divine Lord, he considered, according to his own expression concerning it, as pre-eminent. Such was his love for Christ and his Church."

He was appointed a Lieutenant of the militia by Gov. Barnard in 1768, a Captain by Hutchinson, in 1773, a Colonel by the Council, Feb. 14, 1776, and a Brigadier-General, Oct. 15, 1778, which office he retained under the new constitution of 1781. He was on the hill in Concord village on the 19th of April, with the small force of patriots there assembled, as the eight hundred British soldiers, with glittering arms, marched in. It was an exciting moment. Said the Rev.

William Emerson, the clergyman of the town, who was present to encourage his people, "Let us stand our ground; if we die, let us die here." To Captain Brooks who stood near, another said, "Let us go and meet them." His reply was characteristic of his wisdom and coolness. "No, it will not do for *us* to begin the war." Promoted from time to time, his military services were of great value throughout the war. He commanded a regiment at the battle of White Plains, at which he distinguished himself for his cool and determined bravery.

He was a member of the Provincial Congress in 1774, and for twenty-seven years in succession, was either a member of the House of Representatives, the Senate or the Governor's Council. He was appointed a special Judge of the Court of Common Pleas in 1786. He was a delegate to the Convention at Cambridge in 1779, to form the State Constitution, and to the Convention at Boston in 1788, to ratify the Constitution of the United States. Being advanced in life, he declined, in 1801, to be considered a candidate for any office, and retired to the quiet of his farm. He united with the Church in 1764, and "for nothing was he more respected than for his strict probity, real goodness of heart and exemplary piety." "In all his important trusts he set a noble example, of what may be accomplished by a judicious application of one's own powers of mind, and left a character worthy of remembrance and imitation."

Dea. John Hartwell,

The ninth child of Ephraim and Elizabeth [Heywood] Hartwell, was born in 1747, and married, Dec. 18, 1783, Hepzibah Brooks, daughter of Ephraim and Sarah Brooks.

His grandfather was Samuel, who married Abigail Stearns in 1692. His great-grandfather, Samuel, married Ruth Wheeler in 1665. Samuel was the son of William, who was among the first settlers of Concord in 1636. Dea. Hartwell was a Captain in the Revolution, a man of sound judgment, and enjoyed the fullest confidence of his fellow-citizens, and always bore his share of civic responsibilities. His older brother Samuel was the grandfather of Dea. George Hartwell.

Dea. Hartwell owned the covenant in 1785, was, with his wife, received into fellowship in 1795, elected deacon in 1804, and died Nov. 2, 1820, at the age of seventy-three.

Dea. Thomas Wheeler,

Eldest son of Dea. Edmund, was baptized Oct. 22, 1758. He married Miss Polly Hoar, March 27, 1788, and, with his wife, was received into the Church in December of the same year, and was chosen deacon in 1805 to succeed his father, which office he held more than thirty-five years. Dea. Wheeler was Treasurer of the town for many years. He was a man of calm temperament and methodical habits, faithful to his trusts, and of unquestioned Christian character.

Dea. James Farrar,

Second son of Dea. Samuel, Jr., was born Oct. 12, 1776, and married, 1st, Nancy Barrett, of Concord, 2d, Mary Fiske Hoar, of Lincoln, 3d, Dorcas Chapin, of Somers, Connecticut. He united with the Church in 1804, was elected deacon in 1812, and died Oct. 9, 1867.

Dea. F., like his father, in his younger days, bore the military title of Captain. He was a man of energy, good business habits, excellent judgment, and much personal influence. His conversation was of a cheerful cast, enlivened by much humor.

He gave a steadfast adherence in times of trial to the doctrines held by this Church, and was a strong pillar in its greatest need. In reverence for the Sabbath and the ordinances of religion and faithful discharge of duty in household religious services, he was an example. He was in sympathy with new forms of Christian effort, and gave generously to support the institutions of the Gospel. For fifty-five years he was in the office of deacon, thirty-eight of which were years of active service.

Dea. Eleazer Brooks, Jr.,

Was baptized July 12, 1778, (the date of his birth has not been ascertained,) received into the Church in 1800, and elected deacon in 1812, at the same time with Dea. J. Farrar. Dea. Brooks, though not a man of the extraordinary force of character and mental grasp of his father, had excellent natural abilities, which, like his father, he improved by much reading. In mature life he often expressed regret that he had not taken a course of collegiate study, saying that if his father, instead of simply leaving the matter to his own free choice, had put some constraint upon him, he should have done so. Being unmarried, his home was for many years in the families of Dea. J. Farrar, Senior, and Mr. Cyrus Smith, where his society was highly prized, as his conversation was very agreeable and instructive.

Dea. Brooks was a truly devout man and a very valuable member of the Church. He early advised the formation of a parish, so that parochial affairs might be taken away from the meetings of the town, where, after the settlement of Mr. Demond, there was a sharp division of parties, and perhaps did more to effect the measure than any other man. His prudence, foresight and wise judgment were of the highest value to the Church in the trying experiences of that transition period. Dea. Brooks went to the West in the summer of 1836, and for several years lived in Quincy and Carthage, Ill. Rev. Asa Turner, well-known as "Father Turner," was then pastor of the Congregational Church at Quincy. Dea. Brooks attended his preaching for some time, but did not unite with the Church, as Mr. Turner was an ardent advocate of New School doctrines in theology,—a pupil of Dr. N. W. Taylor; while Dea. B's Calvinism was of the Hopkinsian type. Like his father, he had been a thoughtful reader of theological works, and held his opinions firmly, as the following incident may show. Many years ago he was at work with other men in one of the meadows on the Concord river; Dea. B. breaks the silence by saying to his friend, J. S.—"Do you believe in the five points [of Calvinism*]?" S. had read Dr. Hopkins, somewhat, and answered, "Yes, I think I do;" and with the same breath put this more practical question to Dea. B.,—"Can you fix the particular time when you experienced a change of heart?" To which Dea. B. replied, "No, I don't know as I can; but I have a hope that I wouldn't give up for the world."

After the Presbyterian Church was formed in Quincy, he attended there, partly on account of his friendship for Dr. Nelson, who often supplied the pulpit. Removing to Newtown, there being no Congregational Church in the place at that time, he united with the Presbyterian Church, by letter from this Church, having been dismissed Oct. 5, 1846. He had in Newtown many Christian friends, whose society he enjoyed very much A friend living near him in these last years of his life, writes,—"I well remember the delightful seasons spent with him. His sage remarks and loving counsel recur to me daily."

"The Saviour's presence cheered him at all times. When his Father called him he was ready." He died in October, 1860, at the age of 82 years. This notice of this officer of the Church closes the sketch of the diaconate, as the remainder are contemporaries of the present generation. It ought, perhaps, to be said that Samuel Hoar, Esq., a man conspicuous in the affairs of the Church and town for half a century, and a truly devout man, was unanimously elected deacon, July 10th, 1794. The meeting was adjourned that he might consider the mattter. At the adjourned meeting on Sept. 12th, he declined the office. In 1863, Jonas Smith was elected, but declined on account of advanced age.

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* Original sin, election or predestination, particular redemption, effectual calling, and perseverance of the saints.

DEACONS.

	Names.	Elected.	Died.	Age.
1.	Joshua Brooks,	April 18, 1749.	June 26, 1768.	79
2.	John Gove,	" " "		
3.	Samuel Farrar,	Dec. 28, 1763.	——— 1883.	74
4.	Joshua Brooks, Jr.,	" " "	Mar. 8, 1790.	69
5.	Edmund Wheeler,	May 6, 1784.	——— 1805.	74
6.	Sam'l Farrar, Jr.,	" " "	Sept. 19, 1829.	92
7.	Eleazer Brooks,	Nov. 6, 1794.	Nov. 9, 1806.	79
8.	John Hartwell,	Apr. 9, 1804.	Nov. 2, 1820.	73
9.	Thomas Wheeler,	Sept. 2, 1805.	Jan. 26, 1841.	82
10.	James Farrar,	April 27, 1812.	Oct. 9, 1867.	90
11.	Eleazer Brooks,	" " "	Oct. —, 1860.	82
12.	Amos Bemis,	Sept. 3, 1841.	Oct. 7. 1852.	51
13.	James Farrar, Jr.,	Nov. 1, 1850.		
14.	William Colburn,	March 5, 1853.	July 26, 1862.	69
15.	George Hartwell,	Jan. 2, 1863.		

X.

CONTRIBUTIONS TO THE MINISTRY.

George Farrar, grandson of George and nephew of Deacon Samuel, Senior, was born Nov. 23, 1730, graduated at Harvad College in 1751, and settled at Easton in 1755. Dea. Joshua Brooks and Mr. Nathan Brown were chosen "messengers" to attend the ordination with Mr. Lawrence. "In September, 1756, he was sent for to his father's house, on occasion of the sickness of his youngest sister, Love, who died a few days after his arrival, but not until he had taken the same fever, of which he also died at his father's house on the 17th of the same month, and was interred at Lincoln, leaving a wife but no children.

Joseph Farrar, younger brother of the foregoing, graduated at Harvard in 1767, and was ordained at Dublin, N. H., June 10, 1772, and was subsequently pastor of the churches in Dummerston and Eden, Vt. He married Mary Brooks, of Grafton, Mass., July 28, 1779. He died at Petersham, Mass., April 5, 1816, aged 72.

Stephen Farrar, the second son of Dea. Samuel, was born Sept. 8, 1738, graduated at Harvard in 1755, and was ordained as the first pastor of the church in New Ipswich, N. H., Oct. 22, 1760, Mr. Lawrence preaching the ordination sermon. He continued to be its pastor and the only minister of the gospel in the place until his death, which took place on the 23d of June, 1809. "His ministry, extending through half a century, was useful, peaceful and happy. His natural talents were above the ordinary standard. He had a clear discernment, sound judgment and a good knowledge of human character. Decision and firmness were among his most striking characteristics, yet prudence and moderation held a distinguished place among the large assemblage of his virtues." "As a theologian, he was a Calvinist; as a preacher, evangelical and pathetic. As a man, his manners of eminent gravity were tempered to urbanity by Christian benevolence."

William Lawrence Stearns and *Daniel Mansfield Stearns* have been noticed in the sketch of Dr. Stearns, their father.

George Fiske, son of Elijah Fiske, Esq., was born August 22d, 1804, and was graduated at Brown University in 1825. He was the first Superintendent of the Sabbath School* in Lincoln, and gave a new impetus to a work then in its infancy. With unsettled religious convictions, Mr. Fiske studied theology in the Cambridge Divinity School for a time, and then engaged in business for a few years. Entering the Episcopal Church he prepared for its ministry, and was ordained in Western New York. After several years labor there, he went to Richmond, Indiana, about the year 1840, organized a church, which, under his care, grew to be one of the lagest churches of the city, and when after some fiften years of devoted labor his failing health obliged him to resign his charge, he had the pleasure of seeing a young man whose life he had shaped and whose studies he had guided, chosen to take his place. While his strength permitted, Mr. Fiske engaged in mission work in the city, and died in 1860.

Charles Hartwell, third son of Samuel Hartwell, was born in Lincoln Dec. 19, 1825, and graduated at Amherst College in 1849. He pursued a course of theological study at East Windsor Seminary, Ct.. offered himself for missionary service to the A. B. C. F. M. and was ordained as an Evangelist at Lincoln,

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*The Sabbath School was established by vote of the Church, July 4th, 1819, though not as fully organized at that time as afterward. Its fiftieth anniversary was celebrated on the 4th of July, 1869, with addresses and letters of reminiscence from gentlemen connected with it at different stages of its history, and other appropriate exercises.

Oct. 13, 1852. He married Miss Lucy E. Stearns, of New Ipswich, N. H., and sailed immediately for China, under appointment to the Foochow Mission, where, for nearly twenty years, he has prosecuted his work, making in the time one visit to this country. Mr. Hartwell is a laborious and successful missionary.

John Hartwell, younger brother of the foregoing, was born December 20, 1827, graduated at Amherst in 1855, took a course of theological study at East Windsor, and was ordained pastor of the Congregational Church in Leverett, Mass., in 1859. He became acting pastor of the Church in Becket in 1864, where he remained seven years. He is now minister of the Church in Southbury, Conn.

Ephraim Flint, eldest son of Major Ephraim Flint, was born Nov. 29, 1828, graduated at Williams College in 1851, taught the High School at Lee for several years with much success, was elected Principal of the High School in Lynn, which position, after some three years service, he resigned to enter the ministry. After pursuing a course of theological study at Andover, he was ordained in the autumn of 1867 as pastor of the Congregational Church in Hinsdale, Mass.

Mr. Flint received the Honorary Degree of Doctor of Divinity from his Alma Mater, 1872.

MISSIONARY TEACHER.

Mary Susan Rice, eldest daughter of Henry and Mary (Sherburne) Rice, was born in Lincoln, April 14, 1821, graduated at Mount Holyoke Seminary in 1846, and sailed from Boston in June, 1847, under appointment by the A. B. C. F. M. as associate teacher with Miss Fidelia Fiske in the Oroomiah Female Seminary in Persia. This Seminary, under the most devoted and efficient labors of its Principals, has stood in the very front rank of mission schools in the world. After twenty-two years of unremitting labor, Miss Rice returned in 1868 to her native land, so broken in health that a long season of rest was imperatively demanded.

XI.

DONORS TO THE CHURCH.

Joseph Brooks, a son of Joshua, the tanner, and uncle of Dea. Joshua, owned the estate now in possession of Capt. S. B. Thompson. He was distinguished for his liberality, and was evidently very deeply interested in the formation of the Church. Before the tower was ready to receive it, he presented the town with a bell, and the note which accompanied it shows him to have been a man of the kindest feelings toward his fellow-citizens and alive to everything that concerned their welfare; "Whereas, by the all-disposing providence of God by whom the bounds of mens' habitations are set, I have had my residence within the bounds of the town of Lincoln, and that, remarkably in that part of the several towns of which the town of Lincoln was made, wherein I have lived in unity and good agreement; and for the love and regard that I have for the inhabitants of said town, I do hereby give to the inhabitants of said town the bell that now hangs upon the steeple at the meeting-house in said town, for the town's use forever.

Hereunto I subscribe your hearty friend and humble servant, JOSEPH BROOKS.

LINCOLN, October 26, 1756."

Capts. Cutler and Bond and Lieut. John Hoar were appointed a committee to express the thanks of the town to Mr. Brooks for his gift.

A part of the communion plate of the church was also presented by him. He died September 17th, 1759, in the 79th year of his age, and though he had several children, left £388 for a school fund, which has been of great service to the town, and now is more than $1,200. Inventory of his estate, £1,470.

Mr. Edward Flint, whose house, situated not far from the meeting-house, seems to have been the home of the ministers who preached for the church previous to the ordination of Mr. Lawrence, gave about an acre of land for a site for the meeting-house. He died November 15, 1754, at the age of seventy. At a meeting of the Church held March 17, 1757, the following minute was entered on the records:

> "Whereas, Mr. Edward Flint, late a brother of this Church, now deceased, did, in his last will and testament, bequeath to this Church the sum of ten pounds, to be applied to furnish the Church with sacramental vessels: Voted, that Dea. Joshua Brooks, Dea. John Gove and Lieut. Samuel Dakin be, and hereby are, appointed a Committee in the name and behalf of the Church to receive the legacy, or bequest, of ten pounds above mentioned, to apply it to the use above mentioned, and according to the design of the above said testator, and to give to the executrix of his will, Mrs. Love Flint, a proper discharge thereof."

Three years later the same Committee were appointed to receive a legacy of twenty pounds by Mr. Joseph Brooks, for the same purpose. Johnson (Hist. Coll. III. p. 161), calls Hon. Thomas Flint, the grandfather of Mr. Edward, "a sincere servant of Christ, who had a fair yearly revenue in England, but having improved it for Christ, by casting it into the common treasury, he waits on the Lord for doubling his talent, if it shall seem good unto him so to do, and in the mean time spending his person for the good of his people in the office of magistrate."

Mary (*Polly*) *Child* was the second child of Joshua and Elizabeth (Hammond) Child, and was born April 15, 1784. Her grandparents, Joshua and Grace (Bemis) Child, united with this Church, by letter from the Waltham Church, in 1774. Miss Child was the great-great-granddaughter of Dea. Ephraim Child, who came to America in 1630, and was probably one of the first deacons of the Watertown Church. He was representative twelve years and selectman fifteen years. "The appraisal of his homestall and the amount of his inventory (£770.15) show that he was one of the most affluent of the first settlers." Miss Child, in middle life, came into possession, by the death of a brother, of several thousand dollars, the income of which, beyond her own limited personal expenses, she most faithfully devoted to religious purposes. She gave an acre of land as a site for a parsonage, and left another contiguous acre by will to the Parish. She also bequeathed to the Parish fifteen shares of railroad stock, worth about $1,000 at the time of her death. She also left to the A. B. C. F. M. $1,000; to the American Home Missionary Society $1,000; to Mt. Holyoke Seminary $1,000; to the American Tract Society $500; to the Seamen's Friend Society $500, and other legacies. She died Feb. 5, 1867, aged 82.

XII.

EARLY FAMILIES.

Adams.

John Adams, born in 1717, was of the fourth generation from George Adams, a glover, who settled in Watertown as early as 1645. Daniel Adams died in 1780, aged 90. Among his descendants have been several eminent physicians.

Baker.

William Baker was an owner of real estate in Concord before 1665. Thomas Baker was one of the persons incorporated as the Second Precinct of Concord. Shattuck says, "James, Amos and Nathaniel of this town (Concord) and Lincoln in 1828, were grandsons of Jacob, who, according to tradition, came from Killingly, Conn."

Bemis.

Amos Bemis, father of Dea. Amos, born Oct. 6, 1760, who married Feb. 2, 1792, Susan Fiske, was of the fifth generation from Joseph Bemis, born in 1619, who was in Watertown as early as 1640; was selectman, 1648, '72, and '75, and died Aug. 7, 1684.

Benjamin.

John Benjamin, admitted freeman in 1632, probably settled in Cambridge and removed afterwards to Watertown.

Bond.

Captain Samuel Bond, one of the original members of the Church, married Feb. 17, 1723-4, Mary Cutler, sister of Capt. Ebenezer Cutler. Capt. Bond was the son of Deacon William, and grandson of William Bond, one of the most distinguished of the Watertown settlers, who was a son of Thomas and Elizabeth Bond of Bury St. Edmunds, Suffolk county, England.

Brooks.

Noticed in the sketch of Deacons.

Brown.

Noticed in the sketch of Deacons.

Child.

Noticed in the sketch of Miss Mary Child.

Colburn.

This name is not in the earliest records of the Church. Nathanael Colburn, of Leominster, grandfather of Deacon William, married Tabitha, second daughter of John Headley, April 17, 1750. After the death of Mr. Headley in 1779, probably, he removed to Lincoln, taking possession of the Headley homestead. Mr. and Mrs. Nathanael Colburn were received into this Church by letter from the Church in Leominster in 1780.

Cutler.

Captain Ebenezer Cutler, born July 24, 1700, was the son of John, and grandson of James Cutler, who was in Watertown in 1635, "and about 1648 moved from Watertown to Cambridge Farms (Lexington), near Concord line, and was one of the petitioners in 1682 for a distinct parish." Captain Cutler, one of the founders of this Church, was both Precinct and Town Clerk for several years, and kept the records in an excellent manner. He is spoken of in the records of the town as in the King's service, and was probably an efficient officer. He was much esteemed, both for his piety and general ability. He died Jan 17, 1777.

Dakin.

Thomas Dakin was a resident in Concord before 1650. His son Joseph, who lived on the place now occupied by Mr. Wm.

Mackintosh, was selectman in 1710, 1715, '16, '17, and was chosen deacon about 1717, and died in 1744, at the age of 75, two years before this Church was formed. Deacon Dakin's son, Captain Samuel, and his wife, were received into this Church, by letter from the Concord Church, in 1752. Captain Dakin was in the French and Indian war, in active service near Lake George, in 1756, and was killed near Half-way Brook, July 20, 1756.

Farrar.

"George Farrar, the second son of Jacob, was born Aug. 16, 1670; was carried by his mother to Concord when he was five years old, and brought up a farmer in the south part of the town, now Lincoln, by a Mr. Goble. When he arrived at 21 years of age, he had but a quarter of a dollar in his pocket. He called together his associates and told them he would treat them with all he had, and begin the world square. Sept. 9, 1692, he married Mary Howe, who had been brought up with him in the same family, and with whom he lived, including their apprenticeship, more than eighty years. He early purchased a large tract of land in the neighborhood where he was brought up, and where his posterity of the fourth, fifth and sixth generations are now living." "He died May 15, 1760. His wife died April 12, 1761. He was a man of great energy and thrift." [Farrar Family.]

Judge Timothy Farrar, of New Ipswich, N. H., youngest son of Dea. Samuel, who died Feb. 21, 1849, at the age of 101 years 7 months and 12 days, was his grandson. Samuel Farrar, Esquire, of Andover, and Prof. John Farrar, of Harvard College, were his great-grandsons.

Fiske.

Among the settlers of Watertown were David Fiske, admitted freeman in 1638; Nathan Fiske, admitted freeman in 1643; and John Fiske, who was born in England about 1619, and took the oath of fidelity in Watertown in 1652. Captain Sewall Fiske was of the seventh generation from the first Nathan, and was also a descendant by marriages of his ancestors of the other two original settlers of this name. All the lineal ancestors of Capt. Sewall bore the name of Nathan, except his grandfather, Jonathan. His ancestor, Lieutenant Nathan (2d), bought in 1673, of Thomas Underwood, the farm, two hundred and twenty acres, which has been in possession of the family since. For years the family attended church in Watertown, when "no wheel track was to be seen this side of Beaver Brook." Captain Fiske died March 1, 1872, aged 79.

Elijah Fiske, Esquire, was of the fifth generation from John Fiske.

Flint.

Ephraim Flint, clerk of the Precinct for several years and Town Clerk nine years, was the great grandson of Hon. Thomas Flint, a man of wealth, talents and Christian character, who came from Matlock, in Derbyshire, to Concord, in 1638. His father, Col. John Flint, and his grandfather, of the same name, were among the most prominent citizens of Concord.

Ephraim "was born March 4, 1714, and graduated (H. C.) in 1733. He settled in Lincoln, and inherited the valuable estate of his uncle Edward, and great uncle Ephraim, who had successively owned and lived on the 'Flint Farm'; both having died without issue." He died December 26, 1762, aged 48. His son, of the same name, died in 1824, aged 80; and his grandson. Major Ephraim Flint, Oct. 9, 1871, at the age of 89.

Hagar.

Elisha Hagar, born Dec. 20, 1782, who married Priscilla Fiske in 1807, was of the fifth generation from William Hagar, who married Mary Bemis and was a resident in Watertown from 1644 to 1684. He died Dec. 10, 1871, aged 88.

Hartwell.

Noticed in the sketch of Deacons.

Headley.

John Headley, one of the founders of the Church, whose name heads the petition to the General Court for incorporation as a precinct, owned the most valuable estate of any of the incorporators. He died in 1779.

Hoar.

John Hoar, "a lawyer distinguished for bold independent mind and action," came to Concord about 1660, where he followed his profession for several years. His only son, Daniel, born in 1650, married Mary Stratton in 1677. They had eight sons and two daughters. Of these, Lieut. Daniel, third son, married Sarah Jones, and died in 1773, at the age of 93, having had four sons, of whom John, who married first Esther Pierce in 1734, and secondly Elizabeth Coolidge in 1740, was the father of Hon. Samuel, who was born Aug. 23, 1743, and married July 8, 1773, Susanna, only daughter of Col. Abijah Pierce. Mr. Hoar and his wife united with the Church the next year. He was a lieutenant of the Lincoln company of militia in 1775, and was at Concord on the 19th of April. He was town clerk in 1780, '82, '87, '98, 1807–9. He was in the General Court as a representative in 1794, '95, '97, '98, 1801, '03,' 08; as a senator in 1813–1816. Two of his sons, Samuel and Nathanael Pierce, graduated at Harvard and studied law. The elder, Samuel, father of Judge E. R. Hoar, attained a distinguished reputation as a lawyer and civilian. Mr. Hoar died May 22, 1832, aged 88.

Munroe.

Benjamin Munroe, one of the founders of the Church, was the son of William and Mary Munroe, of Lexington. Betsey and Mary Stearns, wives of Rev. D. M. Stearns and Rev. W. T. Stearns, were his great granddaughters.

Pierce.

Col. Abijah Pierce, the third son of Isaac Pierce and Susanna (Bemis) Pierce, in the fifth generation from Anthony Pierce, "who was admitted freeman in Watertown in 1634, and was the ancestor of all or nearly all the families bearing that name afterwards in Watertown, Waltham, Weston, Lincoln and Lexington, was born May 23, 1727, and married Sept. 3, 1751, Thankful Brown, youngest daughter of Dea. William Brown, of Waltham. He and his wife were dismissed from the Waltham Church Jan. 1, 1758, to unite with the Church in Lincoln. Col. Pierce was remotely connected with George, Joseph and Jonas Pierce, founders of the Church, and of the fourth generation from Anthony, (the first two probably being brothers), and Jonas their cousin. Col. Pierce was an ardent patriot and was associated with Gen. Brooks and Dea. Farrar as a Committee of Correspondence for the town in 1773. He was Colonel of the regiment of minute-men engaged in the battle at Concord April 19, 1775.

He had two children, Susanna, born in 1752, and Nathaniel, born in 1754, grad. H. C. 1775, and died in 1783. Col. Pierce died Sept. 18, 1800.

Russell.

Hon. Chambers Russell was the great-grandson of Hon. Richard Russell, who came from England and settled in Charlestown in 1640. His father, Hon. Daniel, was treasurer of the county of Middlesex for more than fifty years, and was also a member of the council and commissioner of imposts. His mother was a daughter of Hon. Charles Chambers. Judge Russell graduated at Harvard College in 1731, and soon settled on the estate of his father-in-law, now known as the Codman estate. He repeatedly represented the town of Concord in the General Court; and was chiefly instrumental in obtaining the act of incorporation for the town of Lincoln. He was a noble, high-minded man, and was always treated with the most distinguished consideration by his fellow-citizens. Several new roads were laid out after the incorporation of the Precinct. When his lands were taken he would take no compensation from the town. The following record gives a glimpse of the man:

"1765, May 5th. To act upon the article referred from the last town meeting to the present meeting, which was to see what the town will give Timothy Weston and Samuel Farrar, a committee chosen by the town to petition the Great and General Court for relief under the heavy burden of an additional tax levied on the town in the year 1762. Dismissed on Judge Russell's promising to pay said committee."

He represented the town eight years in the General Court, and repeatedly, when he declined the office, the town voted not to send.

In 1739 he was chosen a counsellor, just a century from the time when his great-grandfather was chosen to the same office. He was appointed, in 1747, Judge of the Court of Admiralty; and at the time of his death, which took place in England in 1767, held that office, as also that of Judge of the Superior Court.

Hon. James Russell, brother of Chambers, was born in Charlestown, Aug, 5, 1715, and was scarcely less distinguished than his elder brother. He represented Charlestown in the General Court thirteen years in succession, and was subsequently counsellor and one of the Judges of the Court of Common Pleas. His son, Dr. Charles, a graduate of Harvard College, 1757, inherited his uncle Chambers' estate in Lincoln, where he resided as a physician. "He married Miss Elizabeth Vassall, of Cambridge, and from his father-in-law contracted opinions opposed to the measures of the people in the Revolution, and left Lincoln on the 19th of April, 1775, and went to Martinique, in the West Indies, where he died. His father, after the departure of his son from the country, removed to Lincoln, where he lived fifteen or twenty years. The town received from him several valuable donations.

Smith.

Zachariah Smith, of the fifth generation from Thomas Smith, a proprietor in Watertown from 1637 to 1693, married in Waltham, 1779, Sarah Bemis, and settled in Lincoln. His father married, in 1741, Thankful Fiske, great-granddaughter of the first Nathan Fiske.

Stone.

Simon Stone, and his younger brother Gregory, came from England in 1635. Their descendants are very numerous in

New England. Simon was deacon of the Church in Watertown and Gregory in Cambridge. Dea. Gregory Stone, at a very early date, settled near or within the present bounds of Lincoln.

Tarbell.

Dr. Grosvenor Tarbell was from Sturbridge, and settled as a physician in this town, in 1796. He married Aug. 25, 1801, Thankful, daughter of Sam'l Hoar, Esq., and died in 1822.

Wesson or Weston.

Among the builders of the meeting-house is Timothy Wesson, who, as also Stephen Wesson, were among the original members of the Church. At what date the family settled in Watertown or Concord has not been ascertained. The name does not appear among the early settlers of either place. The present representatives of the family are connected with families that date from the beginning of the colony.

Wheeler.

Noticed in the sketch of Deacons.

XIII.

CATALOGUE OF MEMBERS.

1747.		
Aug. 20.	Edward Flint.	Constituent Member.
“	Benjamin Brown.	“ “
“	Samuel Bond.	“ “
“	John Headley.	“ “
“	Joseph Brooks.	“ “
“	Benjamin Munroe.	“ “
“	Joseph Pierce.	“ “
“	Thomas Garfield.	“ “
“	Stephen Wesson.	“ “
“	Timothy Wesson.	“ “
“	Thomas Wheeler.	“ “
“	Joshua Brooks.	“ “
“	Ephraim Flint.	“ “
“	Nathan Brown.	“ “
“	John Gove.	“ “
“	George Pierce.	“ “
“	Joseph Brown.	“ “
“	Jonas Pierce.	“ “
“	Josiah Parks.	“ “
“	Thomas Garfield, Jr.	“ “
“	John Garfield.	“ “
“	Woodis Lee.	“ “
“	Benjamin Brown, Jr.	“ “
“	Jonathan Gove.	“ “
“	Judah Clark.	“ “
1748.		
Dec.	Rev. William Lawrence.	First Church in Cambridge.
1749.		
July.	Ruth Flint.	By Profession.
Feb.	Stephen Parks.	“
1750.		
April.	Stephen Wesson, Jr.	By Profession.
July.	Thankful Garfield.	Church in Watertown.
“	Solomon Whitney.	Church in Weston.
“	Martha Whitney.	“ “
Nov.	Love Adams.	By Profession.
Dec.	Prudence Munroe.	Church in Lexington.

1752.		
Feb.	Samuel Dakin.	Church in Concord.
“	Mary Dakin.	“ “
“	Hannah Wesson.	“ “
“	Mary Brooks.	“ “
“	Lydia Wesson.	“ “
“	Mary Wesson.	“ “
March.	Joshua Brooks, Jr.	By Profession.
“	Mrs. Joshua Brooks.	“
“	Jacob Fox.	“
Dec.	Abigail Wesson.	“
1753.		
Feb.	Joseph Parks.	By Profession.
“	Daniel Mason.	“
May.	Ephraim Brown.	Church in Sturbridge.
1754.		
July.	Sarah Parks.	Church in Sudbury.
Sept.	Mary Headley.	Church in Waltham.
1755.		
Jan.	Bathshua Corey.	By Profession.
March.	John Adams.	“
“	Lucy Adams.	“
Aug.	Zaccheus Parks.	“
Nov.	Gregory Stone.	“
“	Hepzibah Stone.	“
1756.		
Feb.	Ebenezer Cutler.	By Profession.
“	Anna Cutler.	“
Aug.	Timothy Brown.	“
“	Rebeckah Brown.	“
Nov.	Elizabeth Corey.	“
1757.		
Jan.	James Adams.	By Profession.
“	Keziah Adams.	“
“	Abel Miles.	“
“	Lydia Miles.	“
April.	Joseph Adams.	“
“	Mrs. Joseph Adams.	“
Aug.	Nathan Parks.	“
“	Mary Parks.	“
Sept.	Lydia Bond.	“
1758.		
Jan.	John Hoar.	Church in Lexington.
“	Elizabeth Hoar.	“ “
“	Abigail Pierce.	“ Waltham.
“	Thankful Pierce.	“ “
June.	Stephen Farrar.	By Profession.
Nov.	Jasper Richardson.	“
“	Daniel Adams.	Church in Concord.

1758			
Nov.	Mrs. Daniel Adams.	Church in Concord.	
“	Ephraim Hartwell.	“	“
“	Mrs. Ephraim Hartwell.	“	“
“	Samuel Farrar.	“	“
“	Mrs. Samuel Farrar.	“	“
1759.			
Nov.	Margaret Olliver.	By Profession.	
1761.			
Nov.	Elizabeth Adams.	By Profession.	
1762.			
Feb.	John Wellington.	By Profession.	
“	Elizabeth Wellington.	“	
July.	Edmund Wheeler.	“	
“	Eunice Wheeler.	“	
“	John Hagar.	Church in Weston.	
“	Sarah Hagar.	“	“
Aug.	Ephraim Brooks.	By Profession.	
“	Sarah Brooks,	“	
1763.			
May.	Daniel Farrar.	Church in Sudbury.	
“	Mary Farrar.	“	“
Oct.	Kate (servant of Sam'l Farrar).	By Profession.	
1764.			
April.	Mary Miriam.	By Profession.	
Aug.	Rebeckah Brown.	“	
Nov.	Eleazer Brooks.	“	
“	Mary Brooks.	“	
Dec.	Stephen Hosmer, Jr.	“	
“	Elizabeth Hosmer.	“	
1765.			
May.	Anna Matthews.	By Profession.	
July.	Lydia Wheeler.	“	
1767.			
March.	Amos Dakin.	By Profession.	
“	Thankful Sarah Dakin.	“	
April.	Deliverance Adams.	“	
May.	David Meed.	Church in Lexington.	
“	Mary Meed.	“	“
Aug.	Rachel Allen.	By Profession.	
1768.			
March.	Timothy Brooks.	By Profession.	
“	Elizabeth Brooks.	“	
April.	Abigail Bradshaw.	“	
1769.			
March.	Mary Hartwell.	By Profession.	
“	Sarah Hartwell.	“	
Aug.	Joseph Farrar.	“	

1770.		
Nov.	Joseph Farrar, 2nd.	By Profession.
1771.		
June.	Humphry Farrar.	By Profession.
“	Lucy Farrar.	“
1772.		
June.	Jona. Wellington.	By Profession.
July.	Ephraim Parks.	“
Aug.	James Parks.	“
“	Hannah Parks.	“
Nov.	Bathsheba Lee.	“
1773.		
Jan.	Ephraim Flint.	By Profession.
“	Catherine Flint.	“
Feb.	Benjamin Pollard.	“
“	Mrs. Benjamin Pollard.	“
Sept.	Samuel Farrar, Jr.	“
“	Mercy Farrar.	“
1774.		
Feb.	Samuel Hoar.	By Profession.
April.	Timothy Brown.	“
“	Hannah Brown.	“
“	Benjamin Parks.	“
“	Eunice Bakon.	“
“	Susannah Hoar.	“
July.	Benjamin Allen.	“
Aug.	Lovey Lawrence.	“
“	Nathaniel Pierce.	“
Nov.	Joshua Child.	Church in Waltham.
1775.		
April.	Rebeccah Fiske.	By Profession.
“	Hannah Garfield.	“
1776.		
Sept.	Mrs. Stephen Parks.	By Profession.
1777.		
May.	Hannah Munroe.	By Profession.
Oct.	Mary Cole.	“
Nov.	Joanna Knowlton.	“
1778.		
July.	Ruth Gage.	By Profession.
Sept.	Elizabeth Hoar.	“
Nov.	Joseph Wheat.	“
	Mrs. Joseph Wheat.	“
1780.		
Aug.	John Wheat.	Church in Concord.
	Abigail Wheat.	“ “
Oct.	Nathanael Colburn.	Church in Leominster.
	Mrs. Nathanael Colburn.	“ “
Nov.	David Fisk.	Second Church in Woburn.

1781.		
Jan.	Daniel Harrington.	Church in Waltham.
	Anna Harrington.	“ “
Nov.	Rev. Charles Stearns.	Church in Leominster.
1783.		
June.	Susannah Stearns.	Church in Reading.
Aug.	Sarah Lawrence.	By Profession.
“	Susannah Lawrence.	“
“	Phœbe Lawrence.	“
“	Anna Lawrence.	“
“	Mary Lawrence.	“
1784.		
April.	Nathan Weston.	By Profession.
“	Abagail Weston.	“
July.	Elisha Child.	“
1785.		
May.	Moses Underwood.	By Profession.
“	Mary Underwood.	“
“	Aaron Parks.	“
“	Anna Parks.	“
1786.		
Jan.	Noah Brooks.	By Profession.
“	Elizabeth Brooks.	“
Feb.	Mary Wesson.	“
March.	Mrs. Eleazer Brooks.	“
Sept.	Elijah Wellington.	“
“	Phœbe Wellington.	“
Oct.	Grace Baker.	“
Nov.	Leonard Hoar.	“
“	Eunice Hoar.	“
“	Abijah Munroe.	“
“	Siley Munroe.	“
1787.		
March.	Anna Fox.	By Profession.
Nov.	John Perry.	“
“	Mrs. John Perry.	“
1788.		
Dec.	Thomas Wheeler.	By Profession.
“	Mary Wheeler.	“
1789.		
Sept.	Gregory Stone.	By Profession.
“	Lucy Stone.	“
Oct.	Abiel Abbot.	“
“	Polly Abbot.	“
Nov.	Ephraim Brown.	“
“	Mrs. Ephraim Brown.	“

1790.		
Jan.	Joseph Adams.	By Profession.
“	Marcy Adams.	“
Feb.	Abner Mathies.	“
“	Lydia Mathies.	“
May.	Andrew Adams.	“
Oct.	Polly Mirriam.	“
Nov.	Patty Adams.	“
1791.		
July.	Anna Whitehed.	By Profession.
“	Edmond Bowman.	“
“	Mrs. Edmond Bowman.	“
1792.		
June.	Benjamin Hallowel.	By Profession.
“	Mrs. Benjamin Hallowel.	“
Aug.	Abigail Child.	Church in Sudbury.
1793.		
Nov.	Polly Hartwell.	By Profession.
1794.		
March.	Daniel Weston.	By Profession.
“	Mrs. Daniel Weston.	“
May.	Mary Flint.	“
1795.		
Feb.	Levi Brooks.	By Profession.
“	Lydia Brooks.	“
April.	John Hartwell.	“
“	Hepzibah Hartwell.	“
1796.		
Nov.	Priscilla Adams.	By Profession.
“	Elisha Furbush.	“
“	Tryphena Furbush.	“
“	Hannah Baker.	“
1797.		
	Gad Whitehed.	By Profession.
	Mrs. Gad Whitehed.	“
1799.		
Aug.	Elisha Tolman.	By Profession.
“	Mrs. Elisha Tolman.	“
1800.		
Aug.	Elijah Fiske.	By Profession.
“	Mrs. Elijah Fiske.	“
Sept.	Isaac Munroe.	“
“	Mrs. Isaac Munroe.	“
Dec.	Eleazer Brooks, Jr.	“

1801.		
May.	Kezia Adams.	By Profession.
June.	John Billings.	"
"	Mrs. John Billings.	"
"	Edmond Wheeler, Jr.	"
"	Mrs. Edmond Wheeler.	"
1802.		
Jan.	Susannah Stearns, 2d.	By Profession.
March.	Buckley Adams.	"
"	Mrs. Buckley Adams.	"
"	Grosvenor Tarbell.	"
"	Mrs. Grosvenor Tarbell.	"
Aug.	Susannah Hoar.	"
"	Elizabeth Hoar.	"
1803.		
April.	Rebecca Cutler.	By Profession.
1804.		
Jan.	Nehemiah Abbot.	By Profession.
"	Mrs. Nehemiah Abbot.	"
May.	James Farrar.	"
"	Catherine Read Martin.	"
Oct.	Rebecca Farrar.	
1805.		
Feb.	John Colburn.	By Profession.
"	Mrs. John Colburn.	"
1806.		
Aug.	Joseph Colburn.	By Profession.
"	Mrs. Joseph Colburn.	"
1807.		
Feb.	Job Brooks.	By Profession.
May.	Thomas Stearns.	"
July.	Nancy Farrar.	
"	Catherine White.	"
"	Sarah Darby.	"
1808.		
Aug.	Lydia Hartwell.	By Profession.
Sept.	Beriah Child.	"
"	Rebeccah Flint.	"
1809.		
Jan.	Joshua Brooks.	By Profession.
"	Sally Brooks.	"
May.	Elijah Child.	"
Aug.	Dolly Brooks.	"
Sept.	Joanna Leary.	"
"	Charles Wheeler.	"
"	Julia Wheeler.	"
Nov.	Phœbe Parks.	"

1810.		
April.	Charles Brooks.	By Profession.
1811.		
	Martha Cole.	By Profession.
Dec.	Polly Fiske Hoar.	"
1812.		
Jan.	Sarah Hartwell.	By Profession.
"	Ruth Flint.	Church in Walpole, N. H.
Feb.	Elizabeth Russell.	By Profession.
April.	Betsey Brown.	"
July.	Lydia Minot.	"
Nov.	Asa Wheeler.	"
"	Mrs. Asa Wheeler.	"
1813.		
Jan.	Elizabeth Frances Stearns.	By Profession.
May.	Harriet Weston.	"
June.	Polly Child.	"
1814.		
Jan.	James Parks.	By Profession.
Nov.	Harriet Warren.	"
1815.		
July.	Abel Hartwell.	By Profession.
"	Bathsheba Fiske.	"
Sept.	Sarah Flint.	"
Oct.	Mercy Jones.	"
Nov.	Dorcas Farrar.	"
"	Lydia Brooks.	"
1816.		
June.	Rebecca Warren.	By Profession.
1817.		
May.	Beulah Billings.	By Profession.
"	Mary Billings.	"
Aug.	Samuel Hartwell.	"
Nov.	Solomon Foster.	"
"	Mrs. Solomon Foster.	"
"	William Colburn.	"
"	Mrs. William Colburn.	"
"	Nancy Nixon.	"
"	Nancy Nixon, 2d.	"
"	Anna Child.	"
1818.		
July.	Sevia Greenwood.	By Profession.
1819.		
May.	Anna Benjamin.	Church in Concord.
July.	Thomas Benjamin.	By Profession.

1820.		
Oct.	Mary Stone.	By Profession.
“	Susan Brooks.	“
1821.		
Oct.	Isaac Goodenough.	By Profession.
Dec.	Abigail Stone.	“
1822.		
Aug.	William L. Stearns.	By Profession.
Oct.	Elisha Hagar.	“
“	Priscilla Hagar.	“
1823.		
Oct.	Adeline Wheeler.	By Profession.
“	Lurana Parks.	“
1824.		
May.	Mary Garfield.	By Profession.
“	Betsey Munroe.	“
“	Mary Munroe.	“
1826.		
May.	George Fiske.	By Profession.
1828.		
Feb.	Maria Fiske.	By Profession.
June.	Elijah Edwards.	“
“	Rebecca Edwards.	“
“	Mary Edwards.	“
Oct.	Lucy Hartwell.	“
“	Lucinda Gould.	“
Dec.	Hannah Hoar.	“
“	Eliza Stone.	“
1829.		
May.	Lucy B. Demond.	Second Church, West Newbury.
Aug.	Esther Hartwell.	By Profession.
Oct.	Calvin Weston.	“
“	Eliza A. Weston.	“
1830.		
Jan.	Elizabeth Child.	By Profession.
June.	Anna Fiske.	“
“	Susan Fiske.	“
Dec.	Harriet Prentice.	“
“	Louisa Saunders.	“
1831.		
June.	Mary Billings.	By Profession.
“	Leonard Spaulding.	“
Aug.	Sarah Brooks.	“
“	Elmira Brooks.	“

1832.		
Feb.	Joel Prentice.	By Profession.
"	Nancy Smith.	"
"	Horatio Wheeler.	"
"	Mary R. Wheeler.	"
"	Elizabeth B. Wheeler.	"
"	Mary Flint.	"
"	Lucinda Farwell.	"
"	Hannah B. D. Clark.	"
"	Eliza Hartwell.	"
"	Ellen Bemis.	"
"	Abby E. Colburn.	"
Aug.	Marshall Wheeler.	"
Oct.	Martha Fiske.	"
Dec.	Lucy H. Stone.	"
1833.		
June.	Lucretia Wheeler.	By Profession.
"	Susan Gray.	"
Aug.	Elizabeth Walker.	"
Dec.	Charles W. Brown.	"
1834.		
Oct.	Hannah R. Colburn.	By Profession.
"	Margaret W. Warren.	"
"	Lucy A. Peabody.	"
Nov.	Sarah B. Newhall.	Church in Oxford.
1835.		
April.	Jonas Smith.	By Profession.
"	Abagail Smith.	"
"	Amos Bemis.	"
"	Lucy Bemis.	"
"	Hannah S. Wheeler.	"
June.	Eliza Cosly.	Church in Boston.
"	Martha Baker.	By Profession.
"	Sarah A. Colburn.	"
Oct.	Mary Weston.	"
1836.		
Dec.	Mary Wright.	By Profession.
"	Mary Susan Rice.	"
"	James Farrar, Jr.	"
1838.		
Feb.	Eunice Flagg.	By Profession.
Oct.	Susan M. Colburn.	"
Dec.	Mary Harrington.	"
"	Joseph Lane.	"
1839.		
April.	Daniel Weston.	By Profession.
"	Mary Weston.	"
May.	Samuel Farrar.	"
June.	Jonas Hartwell.	"

1840.

April.	John W. Farrar.	By Profession.
Oct.	Ephraim Flint.	“
“	Susanna Flint.	“

1841.

Jan.	Mary Fasset.	By Profession.
July.	John Davis.	Church in Gloucester.
“	Mary F. Davis.	Church in Marlborough.
Nov.	Henry Rice.	By Profession.

1842.

March.	Eliza Brown.	Church in Northampton.
April.	Mary W. Goss.	By Profession.
“	Mary M. Baker.	“
“	Julia A. Bemis.	“
June.	Mary Ann Davis.	“
“	Mary Caroline Colburn.	“
“	Abigail P. Baker.	“
“	Alonzo S. Fiske.	“
“	Henry G. Fiske.	“
“	Richard H. Stearns.	“
“	Benjamin Verril.	“
Aug.	Elizabeth Hardy.	Church in Princeton.
Oct.	Hannah B. Johnson.	Central Presbyterian Church, New York.
“	Susan D. Brooks.	By Profession.
“	Susan Flint.	“
“	Sarah Clark Newhall.	“
“	Edward S. Fiske.	“
“	Ephraim Flint, Jr.	“
Dec.	Caroline B. Flint.	“
“	Mary M. Fiske.	“
“	Martha E. Fiske.	“
“	Joseph W. Rice.	“
“	Mary N. Harris.	“
“	Mercy N. Parkhurst.	Church in Milford.
“	Rev. E. Newhall.	Church in Theological Seminary, Andover.

1843.

Feb.	Levi Gould.	Church in Wilmington.
“	Elizabeth W. W. Gould.	By Profession.
“	Jacob Baker.	“
“	Asa White.	“
“	Lucy H. White.	“
“	Mary Rice.	“
“	Joanna Sherburne.	“
“	Andrew J. Miller.	“

1844.

Oct.	Harriet A. Colburn.	By Profession.
Dec.	Sarah Stearns.	Church in Lynn.

1845.

Aug.	Adeline H. Farrar.	Church in Becket.
“	Lucinda Brooks.	By Profession.

1846.		
April.	Sewall Fiske.	By Profession.
July.	Sarah W. Bacon.	Church in Southbridge.
1847.		
March.	Lucinda Gould.	Church in Lowell.
"	Mary M. Russell.	Church in Worcester.
1848.		
Jan.	Stephen Patch.	Church in Concord.
"	Edith Stone.	" "
June.	Mary Ann Hartwell.	By Profession.
Aug.	Rev. W. C. Jackson.	Church in Westminster.
"	Mary A. Jackson.	" "
"	Louisa Hartwell.	By Profession.
1850.		
May.	John Hartwell.	By Profession.
1851.		
Nov.	Ellen F. Colburn.	By Profession.
1852.		
Jan.	James P. Rice.	By Profession.
March.	George M. Baker.	"
"	George Flint.	"
Nov.	Louisa J. Rice.	"
"	Francis Flint.	"
1853.		
Jan.	Parke Fay.	Church in Southboro'.
Nov.	Hannah F. Brooks.	Church in East Cambridge.
1855.		
March.	Caroline A. Rice.	By Profession.
"	Mary Frances Weston.	"
"	Edwin Bemis.	"
May.	Ann E. Weston.	"
July.	George Hartwell.	"
"	Sarah J. Baker.	Baptist Church in Medfield.
"	Julia Weston.	By Profession.
1861.		
May.	Sarah Caroline Hagar.	By Profession.
"	Milton C. Walker.	Mount Vernon Church, Boston.
"	Eliza M. Walker.	" " "
July.	Jonas W. Colburn.	Apple'n Street Church, Lowell.
"	Eliza H. Colburn.	" " "
1862.		
Sept.	Ellen Bemis Prentis.	1st Southwark Presbyterian Ch., Phil., Pa.

1864.		
Jan.	Josephine Ellms.	By Profession.
"	Ellen B. Prentis.	"
"	Lucy B. Hartwell.	Baptist Church in Watertown.
May.	Maria A. Fiske.	By Profession.
"	Helen A. Fiske.	"
"	Martha E. Fiske.	"
"	Caroline Prentis.	"
Nov.	Polly Hartwell.	"
"	Almoran Ellms.	"
"	George Chapin.	Congregational Church, Southbridge.
1865.		
May.	Roxa Brooks.	By Profession.
"	Martha P. Baker.	"
"	Ella Ellms.	"
"	Abby E. Fiske.	"
July.	Rebecca Haynes.	"
1866.		
Jan.	Lydia P. Fiske.	Baptist Church, Warren. R. I.
July.	John C. Dillon.	By Profession.
"	Adeline P. Dillon.	"
"	John Redman Hartwell.	"
Sept.	Rev. Charles Hartwell.	Cong. Church, East Windsor Hill, Conn.
1867.		
May.	Elizabeth D. Farrar.	By Profession.
July.	Julia Carlton Farrar.	"
"	Ellen Amelia Davis.	"
1868.		
Sept.	George Farrar.	By Profession.
1869		
March.	Sarah A. Russell.	
1870.		
May.	Samuel Farrar.	By Profession.
1871.		
May.	Margaret A. Sherman.	University Place Pres. Ch., New York City.
"	Annis E. Barnes.	Methodist Episcopal Church, Marlborough.
"	William Wallace Benjamin.	By Profession.
	Mary Catherine Baker.	"
	Eliza Roche Farrar.	"
	Herbert W. Farrar.	"
Sept.	Harriet A. C. F. Richardson.	House of Hope Pres. Ch., St. Paul, Minn.
"	Mary A. Denham.	Broadway Congregational Ch., Somerville.
"	Sarah Snow Fay.	By Profession.
	Edith Hinckley Hartwell.	"
	Mary Bradley Farrar.	"
	Abbie Chapin Farrar.	"

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